DOCUMENT RESUME

ED 350 863 FL 020 697

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TITLE Persian Language & Culture.
INSTITUTION California Univ., Berkeley. Dept. of Linguistics.
SPONS AGENCY Office of International Education (ED), Washington, DC.
PUB DATE 92
NOTE 516p.
AVAILABLE FROM Elahe Mir-Djalali, University of California, Department of Linguistics, P.O. Box 40345, Berkley, CA 94704.
PUB TYPE Guides - Classroom Use - Teaching Guides (For Teacher) (052)

EDRS PRICE MF02/PC21 Plus Postage.
DESCRIPTORS Classification; Communicative Competence (Languages); *Cultural Awareness; Education; Holidays; Islamic Culture; *Language Proficiency; Marriage; Non Roman Scripts; *Persian; Phonetics; Religion; Second Language Instruction; *Second Language Learning; Social Behavior; Socialization; *Sociolinguistics; Standards; Teaching Methods; Training; Uncommonly Taught Languages; Verbs; Vocabulary; Writing Instruction; Written Language
IDENTIFIERS *American Council on the Teaching of Foreign Langs; Koran; Politeness

ABSTRACT

Designed to be used as complementary instructional material for American students as well as second-generation Iranians in America, this work presents a collection of material for teaching Persian language and culture. Research and analysis of some relevant linguistic issues, interactive methodology of language teaching and acquisition, and models of instructional material are included. An introductory section includes discussion of elements of learning, successful understanding and communication, and a schematic classification of the content of the volume. The four main sections of the volume are as follows: (1) Instructional Tools (language, meaning and the Holy Koran, Islam, phonetics and phonology, writing, and verbs); (2) Instructor's Material (communicative interaction material for the classroom, communicative performance alternatives such as scenario and role playing, proficiency, and testing strategic interaction); (3) Classroom Material (Noruz, marriage, politeness protocols, and education and training); and (4) Additional Tools lexicon of the vocabulary used in lesson plans, selected readings, selected references, and a bibliography. Appended are the ACTFL provisional proficiency guidelines. Contains 55 references. (Author/LB)

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United States Department of Education
International Research and Studies Program
1992

PERSIAN LANGUAGE & CULTURE

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ACKNOWLEDGEMENTS

The present work is designed to be used as complementary instructional material for American students as well as second-generation Iranians in America. By its presentation, in separate sections, it could benefit the general public as a whole and students of all levels of Persian language in particular. The magnitude of any cultural heritage makes its full presentation in one given work practically impossible. Thus, from the cultural point of view and as language instruction, this work is to be considered a starting source that hopefully will encourage others to complete its different sections as outlined in the *Preliminary Remarks*, and to bring new light and material to a subject which deserves many years of professional time and research.

The authors wish to express their appreciation and gratitude for the funds received from the U.S. Department of Education, International Research and Studies Program, and to mention in particular the officers who were helpful in many ways and especially understanding during the most difficult times in the life of the late Dr. Robert J. Di Pietro whom we lost to cancer on December 20, 1992.

My special thanks go to professors and colleagues at the University of California, Berkeley, Department of Linguistics, who never failed to be professionally helpful as well as generous with their time and attention. I would like to name in particular Charles Fillmore, Paul Kay, Eve Sweetser, Karl Zimmer, George Lakoff, Lilly Wong Fillmore, Hamid Mahamedi, Jaleh Pinazar, Mehdi Marashi, and Guadalupe Valdes. And a special thanks to many who read drafts of different chapters of this work and improved it with their comments: Martin Schwartz, Gilbert Lazard, Gary Holland, Claire Kramsch.

No usual or special thanks are sufficient to acknowledge my debt to the Maktab Tarighat Oveyssi Shahmaghsoudi (School of Islamic Sufism), for the graceful welcome and the guidance I received through the generosity of Hazrat Pir. My deepest heartfelt gratitude goes to the outstanding professional manner in which I was shown the highest level of Islamic teaching.

Others deserving our thanks include Kathleen Hubbard, who has made valuable contributions to the editing and the linguistic relevance of this work; Ily Christopher Darai, Zarrin Ferdowsi, Adele Goldberg, and Laurel Sutton, who as staff members have each made personal contributions; Mahin Olyaie, Firouz Malek-Madani, and many Iranian friends and family members whose libraries and suggestions were essential in this study, without which the work would have been less meaningful.

A very special inspiration behind the work has been my son Morâd Pierre Omidyar, whose knowledge and understanding of the heritage of his Iranian background has been the kindling light throughout my efforts.

The work upon which this publication is based was performed pursuant to a grant award under the authority: Higher Education Act P.L. 99-498, Title VI. Program Title: International Research and Studies Program CFDA 84.017A. However, the opinions expressed herein do not reflect the position or policy of the U.S. Department of Education, and no official endorsement by the U.S. Department of Education should be inferred.

ABSTRACT

While it is possible to learn about a culture without learning its language, it is impossible to achieve successful language learning and communication without the language's background and culture. For this reason, following the research program approved by the U.S. Department of Education, the present work has been constructed to present an ensemble of instructional **tools**. Its effectiveness lies in the way each section is **used** by the motivated instructor, and in the way the methodology is assimilated and applied to improve the language teaching and the acquisition process.

In what follows, several of the most important highlights of Persian language and culture are discussed. Research and analysis of some relevant linguistic issues, interactive methodology of language teaching and acquisition, and models of instructional material are included. The elements of learning, successful understanding and communication are discussed in the *Preliminary Remarks*. This introduction also includes a schematic classification of the content of the volume.

In Part One, the chapter on *Language Origin and History* provides answers to many questions about the historical background of the language and dissipates some of the misconceptions about the terms "Iran", "Aryan", and "Persian", and the influence of Zoroastrianism, Islam, and Arabic language and vocabulary on Persian language and culture. An overview of different writing systems used in the region prior to the use of the Arabic alphabet and examples of various writing styles are provided in this section. The chapters on *Meaning & the Holy Koran* and *Islam* specifically address some of the major issues in understanding and interpretation of Islamic culture and values. In other sections about phonological transcription, writing, alphabet, sounds, spelling rules, verbs and their formation, a number of misconceptions are identified based on linguistic research, and solutions are suggested. Tables, lists, and some rules are included for the purpose of convenience and uniformity.

In Part Two, the pedagogical benefits of Strategic Interaction are presented in the section *For the Teacher,* in order to help build a communicative approach which would improve language acquisition leading to greater proficiency in the language. Classroom planning, organization, and participation, and the use of interactive skills through the scenario interaction are discussed and clarified. Phases of the inter-active method and the evaluation process are described, linguistic elements for oral proficiency and a related score sheet are proposed. The concept of proficiency and the need for the development of proficiency-based instruction are addressed.

In Part Three, drawing from previous research on family, marriage, and society, the Key Concepts of *Noruz, Marriage, Tªrof,* and *Education & Training* have been used to develop teaching material. Each KC is treated in a separate unit complete with cultural explanations, relevant vocabulary, a set of scenarios, and composition topics. Unit One on Noruz includes an actual interaction model to demonstrate a possible classroom interaction followed by the teacher's debriefing on phonology and grammar -- written vs. spoken words, polite vs. familiar style, negative vs. affirmative cases, verb omission, semantic compounds and verb tenses -- based on what takes place in the interaction. All other units are to be used in the same manner, keeping in mind that different classrooms would generate different needs according to the group's level of proficiency. The units on *Noruz* and *Tªrof* were tested with a class designated "intermediate level" at U.C. Berkeley.

Part Four includes a lexicon of vocabulary used in lesson plans, *Selected Readings*, references, a general bibliography and the ACTFL provisional proficiency guidelines.

هوالله العلی

PRELIMINARY REMARKS

Language, the oldest human institution, is the most important tool for expressing thoughts, and it remains the basic foundation of culture and communication. Every effort connected to self-expression is related to language, whether it is speech, writing, music, painting, sculpture, performing arts, or even advanced technology. Some of these use *language* directly, some indirectly, and others create their own specific language. Artists commonly speak about the *language of art*, and each art within its medium relates to its own particular language and expression. Just as each professional field has a technical language, different socioeconomic circles and minorities also have their specific approaches to language. And each culture's use of language is adapted to its own needs and requirements including, but not limited to, varieties used by sub-cultures within the same community.

In the same way that a painter works with a variety of mediums and a multitude of colors and shades to express his emotions and thoughts, *language* offers a spectrum of variants and nuances to its users. Thus, depending on the degree of individual sensitivity, the education, training, and experiences that inculcate different patterns into the individual's mind, and the amount of conscious and unconscious effort that each person is willing to exert in order to understand and to be understood, a multitude of nuances can be expressed. Each one is shaded by many colorings that stem from the individual's background, social circle, formal and informal education, as well as many other physical and psychological elements that influence the language user at any given time. The differences thus created, and the range of options available, are generally referred to as "subjective meanings", "cultural differences", "a hidden dimension", "professional jargon", "frames of reference", along with a few others. And the ways these options surface could be through "direct language use", "ambiguous poetry", "metaphors", "body language", etc.

Because of the variety of possibilities in human expression, all acts of communication convey information about the human being behind the act. These messages are conveyed through a multitude of types, forms and ways of language use. Thus, in all exchanges we learn not only about the subject at hand, but we also learn about the speaker. And at the same time, **our understanding remains limited by the framework of our own personal and subjective views and experiences.** This frame of personal reference is particularly limiting when attempting to learn a new language with a significant amount of either new, or similar but not the same, semantic elements. It follows that unless the basics are understood, it is impossible to achieve meaningful communication[1].

As I have mentioned before, in view of recent social and political developments around the world, the significance of these distinctive dimensions is receiving more recognition, whether the issue is war and peace, terrorism, political stands, immigration, or international business. Many aspects of international relations reveal communication difficulties; obviously, in times of peace and in the spirit of cooperation some of the differences go unnoticed, but in times of antagonism and discord even small differences may become meaningful and a deeper understanding may become crucial to maintaining peace.

It is no longer enough to assume that by simply learning a foreign language one will learn and be able to convey the same meanings and intentions as a native speaker. Speaking the same language is not enough: the hidden aspects of cultural meanings and images often create confusion between speakers, as discussed in "The Failure of Language to Communicate" (E. Mir-Djalali 1980). For instance, many writers of foreign nationality and background have been critical of the way that Western social science literature has depicted foreign cultural values and cultural frames of reference, because it has not been written from the perspective of the native speaker.

Much time has been devoted to new formulations and improvements in language instruction, attempting to make language acquisition easy, fast, and painless. While there has been a trend toward using logic and mathematics to establish what has been referred to as "language universals" (Chomsky 1957, 1964, 1965, 1966, 1972, 1977, 1986; Harris 1965; and Greenberg 1967, 1987), it is recognized that this work does not illuminate issues of subjective meaning, and in fact it has served to highlight the difficulty and complexity involved in systematically addressing these issues.

Later research on *semantic structure* indicates a need and an effort to explain the intricate mechanisms of the human mind[2]. For the linguists, the notion of *grammaticality* gradually evolves into *appropriateness*. Fillmore (1977) has discussed the way the meaning of a word is shaped by the "social" world. Rappaport (1976) has pointed out the difference between *statement* and *truth,* and the relationship between *belief* and *knowledge*. Research in general seems to indicate that the experience of the world has an important influence in the word-meaning relationship. That is, the way we experience the world has a strong impact on the way we use and understand the meaning of words.

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[1] Angha, Molana Shah Maghsoud Sadegh. 1954. *Manifestations of Thought.* Verdugo City: M.T.O. Shahmaghsoudi Publication; 1987. *The Principles of Faghr and Sufism.* Verdugo City: M.T.O. Shahmaghsoudi Publication.

[2] Chomsky 1957, 1964; Fillmore 1977; Grice 1975; Kay and McDaniel 1978; Searle 1969; Sweetser 1987. See bibliography for complete list of references.

There has been a continuously growing recognition among professionals of many disciplines that a solid understanding of other cultures is essential to meaningful communication. Anthropologists Margaret Mead (1945) and Edward T. Hall (1966), psychologists such as Charles Osgood (1957), Roger Brown (1958), and George Miller (1967), and linguists and social scientists such as Charles Fillmore (1971), John Gumperz (1979, 1982, 1989), and George Lakoff (1980, 1987) have pointed out that cultural meanings and other psycho-cultural dispositions are a particularly important (although sometimes elusive) field of inquiry, which Hall has labeled "the hidden dimension". It is obvious that regardless of how the issue is referred to, the general final goal is to improve communication.

In conclusion, **the complexity of the task is due to people's own cultural assumptions, which are deeply embedded in their psyches and are not easily reached or consciously distinguished.** As Foster (1969) has pointed out, the commonly shared attitudes, values, and styles of thinking that become part of every person as they grow up in their own social environment become so much a part of the individual that there is very little reason to question them or to be conscious of how much they determine social behavior. It is most important to realize that these cultural assumptions are embedded in and carried by the *language* the person learns, and for this reason the way second languages are taught and learned is of primary importance.

The underlying meanings in the native speaker's frame of reference are indeed hidden elements that affect his behavior without his awareness. Understanding the native speaker requires not only knowledge of his language but also familiarity with his way of thinking and his frame of reference, characteristics on which there are numerous conflicting views and little empirical data.

During the past decade, psychologists have joined anthropologists in an effort to develop solid empirical methods for the study of culture. Psychologists are especially interested in the way people of different cultural backgrounds perceive, understand, and evaluate their environments. This interest has led to the concept of "subjective culture" (Triandis 1972, 1981), and it is often approached through empirical investigations focusing on cultural or social meanings (Osgood 1975; Jakobovitz 1966; Vygotsky 1962, 1978).

The teaching community is aware of the crucial need for finding ways to include the cultural dimension of language acquisition. It all too often becomes preoccupied with teaching the mechanics of a language, lacking empirical ways to deal with the more complex and intricate world of culture-specific meanings. In 1979, the Perkins Commission recommended that training be provided for teaching language and culture and that experimental programs be developed for integrating foreign language instruction with cultural studies.

The importance of bringing cultural meanings into language instruction is recognized by practically all experts in the fields of language teaching and intercultural communication as the best way for students to relate to the native speaker's true meanings and cultural frame of reference (Di Pietro 1971, 1976; Valdès 1978; Vygotsky 1962, 1978; Lilly Wong Fillmore 1976).

To achieve meaningful understanding of a new culture, all means of communication and forms of expression should be considered and studied. However, because of restrictions of time and space, every study is bound to be limited to certain areas within the subject matter. The artificial margins drawn here should be kept in mind and used to encourage the educators to combine complementary research to achieve the most comprehensive overall view. Indeed, this work is the first phase and should be considered as an opener, to be used as a model which remains open-ended. It should be tested, completed, and used to offer encouragement for further research and study in language teaching and in communication as a whole.

In this specific study, our goal is to provide an instructional tool that is a complementary resource in support of Persian language instruction, and that can be used independently by educators and students. The task is to transmit the cultural dimension of the Persian language and the Persian-speaking world by providing findings that will help to integrate language learning and cultural understanding. The materials are designed to bring additional instructional information to existing Persian language teaching programs in order to create advanced language and cultural training material adapted to the specifics of this language. Students and teachers will learn and teach the language, taking into account the frame of reference of the native Persian speaker as well as a variety of significant language uses, misuses, and mistakes to be avoided. By demonstrating the benefits of a culturally sensitive instructional model, we hope to promote additional teaching material development on the Persian language and culture.

In order to enhance language teaching and acquisition, to understand what lies beyond Persian language and culture, and to address the lack of certain practical facts and information in existing materials, the following has been prepared for instructors and students:

PART ONE: Instructional tools

1. The Origin and History of the Persian language.
2. Concept of *Meaning* and the Holy Koran.
3. The predominant religion in Iran: *Islam*, concepts and elements.
4. Phonetics, phonology, and rules of phonological transcription.
5. A table of phonological symbols.
6. Writing system, alphabet, sounds and spelling in Persian.
7. Generalities about Persian verbs and verb formation.

PART TWO: Instructor's material

1. For the teacher
    - Classroom planning; *Strategic Interaction*, scenarios, group work.
    - Classroom organization; description of the use of interaction skills.
    - Classroom participation.
2. Communicative Performance.
    - Phases in the Interactive Method.
    - Evaluation for scenario classroom.
    - Linguistic and Interaction elements for oral proficiency; score sheet.
3. Proficiency: Concept and existing guidelines.
4. Testing *Strategic Interaction* at U.C. Berkeley.
    - *Strategic Interaction* and review of basic steps.
    - Review of basic steps; test module.

PART THREE: Classroom material

- Selection of dominant cultural meanings has been made based on previous research sponsored by U.S. Department of Education's Division of International Education *(Iranian and American perceptions and cultural frames of reference: A communication Lexicon for cultural understanding)*.
- Family, education and social interactions form the bases of the different teaching units: Noruz, Marriage, Tʿrof, Education and Training.
- The model unit "Noruz" illustrates the use of the scenario interaction approach, and includes:

1 Cultural points, special events and explanations.
2 Open-ended scenarios of interaction.
3 List of vocabulary with phonological transcription and translations.
4 Practice scenario interaction; different scenarios.
5 Teacher's debriefing on phonology, grammar, and cultural content.
6 Written text vs. Spoken words.
7 Writing assignments about what took place in classroom.
8 Excerpts from Persian literary works (related to the cultural points), included in the *Selected Readings*.

- All other units will include only 1 - 2 - 3 - 7, since 4 - 5 - 6 are based on the actual interaction which takes place in each classroom.

PART FOUR: Additional tools

1 Selected Readings.
2 Lexicon of the vocabulary used in lesson plans.
3 Bibliography.
4 Addenda.

Persian culture incorporates thousands of years of history, poetry and prose, philosophy, science, religion and its teachings. This literature, or the portions that have survived through history, are an indication of the kind of people who created and used them. These works represent the characteristics and backgrounds of many different groups and sub-groups of people, their ways of life, of thinking, and of being. Thus, our intention is to include a *Selected Readings Section* with a small sample of related material from the literature in order to

a reinforce the cultural points and students' understanding;
b provide reading material in preparation for students' reading proficiency;
c include simplified texts for low- and high-intermediate level students; and
d original texts for advanced level students to enjoy meaningful materials;
e complement the lesson plan dialogues, which are designed to illustrate the cultural points in classroom interaction as oral performances.

Teachers can assume responsibility for further completing the task of providing reading material based on their students' interest and language proficiency level.

In the previously discussed article[3], I examined how it can be scientifically demonstrated that perfect communication / understanding is not achieved even among people who speak the same language and have the same background and culture. Therefore, it is not surprising that when communication is based on different underlying psycho-social elements, such as socioeconomic level and ethnic and cultural background, much less can be accomplished. Each individual acquires a set of values and learns a system of references. The most influence is wielded through the environment, family cell, social setting, and other personal experiences. With time one may learn to separate oneself from some experiences, but the same experiences remain significant for a general understanding of other people and the surrounding world. It is on the basis of this framework of values and system of references that an individual understands, interprets and perceives others.

Many have attempted to find a scientific methodology to measure cultural distance or closeness among human beings. Although most of the painstaking results of such efforts are probably the best format available to us, beneath the surface lies researchers' interpretation of their own results. Most methods of testing, data organization, classification and categorization remain relatively subjective. Answers are received from a limited number of people who belong to a subjectively defined group. Data is generally obtained and manipulated through subjectively chosen values, elements, and categories. The researchers and their assistants use their own interpretation or judgment to validate their theory. **They end up trying to prove a reality about *others* through their own subjective understanding.**

This discussion is not intended to discourage or minimize the importance of continuous research. On the contrary, there remains one advantage in all of these efforts: a strong confirmation and realization of the existence of differences and difficulties in communication among human beings. This continues to be the main issue of concern for those involved with the problems of communication.

In conclusion, this understanding and ability to effectively communicate with others requires the following elements that should be kept in mind as this study develops:

> **First:** Knowledge of ourselves, as human beings, and an understanding of our own values as a *system of references*, which is the one we have internalized but should not be considered as the only one.

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[3] Mir-Djalali 1980.

Second: The ability to look beyond our own frame of mind to perceive other different *systems of references*. Most fundamental human values remain the same cross-culturally. However, different cultures live with these values and refer to them in distinctly different manners.

Third: The awareness that difference does not imply "better" or "worse", rather it refers only to *cultural distance*. Striving for understanding of others is bound to point to the existing cultural distances between people.

Fourth: The awareness that a certain degree of subjectivity in most studies plays a key role in obstructing reliable evaluations of those studies.

Without understanding and accepting these premises, true communication and understanding is impossible[4]. With this in mind, the reader should consider the work that follows as the very first layer of necessary information. Each chapter opens into the next, nesting one into the other and leading more deeply into the core of this culture, its spirit, its meanings, forms, functions and the way each is communicated and perceived.

E.M.

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[4] Beauvoir 1975; Chomsky 1972; Hall 1977; Hsu 1969.

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PART ONE

INSTRUCTIONAL TOOLS

LANGUAGE

I ORIGIN & HISTORY

A look at the world's languages indicates three major structural types: Isolating, Agglutinative and Flexional. The list of languages given here under these headings is not exhaustive; only some of the most commonly known languages have been included. This is simply an effort to provide the reader with an overview of different types of world languages and language groups. Our focus here is on the Persian language, which is a flexional language of the the Indo-European group[1].

I.1 Isolating languages: Chinese, Siamese, Annamese, Burmese. Characterized by one-syllable morphemes which do not accept prefixes and suffixes; word order and tone are used to convey different meanings.

I.2 Agglutinative languages: Japanese, Finnish, Hungarian, Estonian, Basque, Turkish, Manchu, Mongolian. Characterized by a short base morpheme to which are added numerous prefixes and suffixes, each changing the meaning of the base.

I.3 Flexional languages: Characterized by a root morpheme which can be changed according to rules to convey different meanings; the root also allows prefixes and suffixes. Languages of this type are divided into two categories:

1) Indo-European languages, which include a large number of languages spoken in an area extending from India through most of Europe.

2) Hamito-Semitic/Afro-Asiatic languages, including Arabic, Aramaic, Canaanite, Ancient Egyptian, Berber, Chadic, Hebrew, Somali, Hausa, etc.

The most important achievement of research in the area of comparative linguistics in the 19th century was to prove that the majority of European languages and dialects along with a number of languages spoken in Asia constitute one great family. Scholars from different countries tend to favor different names for this community: in England it has been most often referred to as the "Indo-Aryan" languages; among Americans and French, "Indo-European" seems to be the preferred label; and "Indo-Germanic" is used mostly in Germany. The terms "Indo-European" and "Indo-Germanic" have been controversial for many reasons. The most obvious one is that the expression implies that all languages spoken in the geographical area from India to Europe or India to Germany are from the same family, while it is common knowledge that many other unrelated languages are spoken within the same geographical area. Although the term "Indo-Aryan" has its own limitations, it seems the most appropriate name for referring to the origin of this community of languages, since it refers to people and mobile populations and not to static geographical places[2]; and the expression **Ariya** آریا /^{A}riy^{a}/[3] has been used for centuries in Sanskrit, Old Persian, and Avestan as a national name. However, I will be using "Indo-European", because "Indo-Aryan" has been widely used to refer exclusively to the group of languages found mainly in India, making it less useful as a name for the whole family.

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[1] It should be noted that the structural groups do not correspond to language families, which will be addressed later.

The controversy surrounding these terms illustrates the subjectivity used throughout history in choosing names and labels that do not always coincide with their implied meanings. Titles must be considered cautiously, and merely as conventional labels. It is with this in mind, and in order to avoid complicating the issue that I opted for the most frequently used term, "Indo-European", to refer to the group of languages under study.

Based on close similarities within the linguistic system (phonology, morphology and syntax), the subfamilies of Indo-European languages have been determined and in this study are classified as ancient or modern. The **ancient** group includes Indo-European languages which are no longer used as a primary means of communication for everyday purposes. The **modern** language group includes those in full usage, whether a language has been in existence since ancient times, or is a relatively new form of an older language (the expression 'full usage' refers to all aspects of spoken and written language use).

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[2] *Encyclopedia Britannica: A Dictionary of Arts, Sciences, and General Literature.* 20th Century Edition, s.v. Philology.

[3] A table of phonological transcription has been developed by the author, based on International Phonetic Association symbols, modified and adapted to the keyboard. This table is provided at the conclusion of the section on phonetics and phonology in this volume.

II INDO-EUROPEAN LANGUAGES

II.1 Subfamilies: Indo-Iranian, Italic, Slavic, Baltic, Celtic, Germanic, Hellenic, Albanian, Anatolian, Armenian, Tocharian, and a number of other languages which are difficult to classify due to lack of information about them. Some entire subfamilies are now extinct.

II.2 Ancient languages/groups: Sanskrit, Pali, Ancient Iranian (including Old Persian and Avestan), Middle Iranian (including Pahlavi, Sogdian, and Scythian), Hittite, Ancient Greek, Latin, Germanic (including Gothic, Old English, Old High German), and many others.

II.3 Modern languages/groups: Indo-Iranian, Greek, Romance, Germanic, Slavic, Celtic, Baltic, Armenian, Albanian.

II.3.1 INDO-IRANIAN languages include Indic and Iranian.

INDIC languages include:

Hindi, Urdu (western Hindi), Romany, Lahnda, Bengali, Sindhi, Panjabi, Marathi, Assamese, Bihari, Oriya, Nepali, Bhili, PAHARI[4], Rajasthani, DARDIC, Kashmiri, Gujerati D., etc.

IRANIAN languages include:

Persian, P^{a}rsi[5] D. , T^{a}jik D. , Kurdish (southern Kurdish is called Kurmanji, northern and western Kurdish is called Zaza), Baluchi, Pashtu (also called Afghi), Ossetic, T^{a}t, T^{a}lysh, Gabri[6] , Par^{a}chi, Ormuri, Luri, Yaghnobi, Munj^{a}ni (Munji), Gur^{a}ni, and many others.

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[4] Groups of two or more languages and language family names are written in capital letters. Dialects are indicated by D. following the name of the language. For further references and information about the following see Vogelin, C.F. & F.M. 1977. *Classification & Index of the World's Languages*. New York: Elsevir.

[5] In some cases the phonological symbol /^{a}/ is directly used in the text, in order to avoid repeated transcriptions and text cluttering.

[6] Not to be confused with an African (Chadic) language also called Gabri.

II.3.2 Modern GREEK

II.3.3 ROMANCE languages include: French, Provençal, Italian, Spanish, Ladino, Portuguese, Sardinian, Catalan, Rumanian.

II.3.4 GERMANIC languages include: English, Frisian, Dutch, Afrikaans, German, Yiddish, Icelandic, Norwegian, Danish, Swedish.

II.3.5 SLAVIC languages include: Polish, Czech, Slovak, Sorbian, Serbo-Croatian, Macedonian, Bulgarian, Slovene, Ukrainian, Russian.

II.3.6 CELTIC languages include: Irish, Scots Gaelic, Welsh, Breton.

II.3.7 BALTIC languages include: Latvian (also called Lettic), Lithuanian.

II.3.8 ARMENIAN

II.3.9 ALBANIAN

The above lists are not exhaustive; a number of other languages and dialects not included here are counted among the Modern group. For more detail see Philip Baldi (1983)[7]; C.F. & F.M. Vogelin (1977); and language maps from *Atlas des Langues du Monde*[8].

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[7] *An Introduction to the Indo-European Languages.* Carbondale, Illinois: Southern Illinois University Press.

[8] *Atlas des Langues du Monde.* 1952. Centre National de la Recherche Scientifique.

REMARKS: This work is designed to be used as an instructional tool for a variety of **Persian** language and culture classes. Therefore it is our intention to briefly discuss the history and origin of the Persian language. However, for the sake of clarity, I would like to address three commonly made mistakes at the outset.

1 : **Persian** is the name of the language spoken in Iran. Farsi /fᵃrsi/ فارسی is the word used by Iranians to refer to their language; it is derived from the Persian word Parsi /pᵃrsi/. The initial consonant /**p**/ has been changed to the sound /**f**/, as in many other Persian words under the influence of Arabic phonology.

Just as the French call their language "le français", and Spanish speakers call their language "español", Iranians call their language "Farsi". Since using "le français" or "español" in formal English is considered incorrect, it follows that using "Farsi" in English carries the same implication. Since there has been no effort to replace the word "French" by "le français" in formal English, there is no valid reason for replacing "Persian" with "Farsi". The expression "Farsi" has been used by some who ignored this fact, as well as the historical origin of the word, or who tried to avoid linking the language to Persian people and the Persian Empire[9].

The Persian word Parsi /pᵃrsi/ پارسی is what led the ancient Greeks to call the entire country **Persis** thousands of years ago, and also seems to have been the origin of the words "la perse" "le persan" in French, and "Persia" "Persian" in English. Just as the word "français" in French can refer either to a French person or to the language, the English word "Persian" can be used in both contexts as well. However, as Persians are also called Iranians (at least since *Shahnameh,* A.D. 1010)[10], reference to the people and their language is quite distinct and thus easier than in many other Indo-European languages.

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[9] See fig. 1.1 and fig. 1.2, for maps of the Persian Empire and Iran today.

[10] See *Shahnameh* under Aryans.

2 : **Aryans** were among the first people of record to live in the northeast of Iran, under the name **Ariya** آریا in a region called in Persian آریانه /^{a}riy^{a}ne/ (the region of the Aryans), and they later migrated further into the Iranian plateau. The word **Iran** is derived from **Eran**, which came originally from **Ariya**. In Sanskrit, the word Ariya is used to designate the speakers of **Vedic Sanskrit**[11]. Controversy among historians and anthropologists has resulted in the suggestion of several different expressions as the origin of the name given to the country, among others, **Ariyanam** /ariy^{a}n^{a}m/ in the Old Persian expression **Ariyanam Khshatram** /ariy^{a}n^{a}m kheshetr^{a}m/ (the realm of the Aryans)[12], or **Ariyanem** referred to in Zoroastrian tradition as the original land of Iranians. All of those are clearly derived from the word **Ariya** /^{a}riy^{a}/ آریا , and by consensus among scholars, the name of this country refers to the Aryan people, the region where they lived, and their nation[13].

One of the most famous literary works on Persian history and culture, universally recognized as the Iranian national epic, is entitled ***Shahnameh*** /sh^{a}hn^{a}me/[14] (Book of Kings)[15]. It was written by **Abolgh^{a}sem Ferdowsi** (born 932 or 942, died 1020 or 1025 in Tous /tus/, close to Meshed in Khorassan /khor^{a}s^{a}n/). This monumental work of poems, in one hundred thousand verses of eleven syllables, is divided into the reigns of fifty kings of Iran, starting with the first king **Keyumars** to the last of the Sassanid dynasty **Yazdgerd III**. Based on sections from Avesta, *Shahnameh* (completed in about A.D.1010) stands by itself as evidence that the country was already called **Iran** prior to Ferdowsi's masterpiece and that the

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[11] Baldi, Philip. 1983. p. 51.

[12] Windfuhr, Gernot L. 1987. "Persian," in *The World's Major Languages*, pp. 523-24. Comrie, ed., Oxford: Oxford University Press,.

[13] Harmatta, János. 1978. "Migrations of the Indo-Iranian Tribes", *American Anthropologist* 26, p. 186; Diakonoff, I.M. 1985. "Media", in I. Gershevitch, ed., *The Cambridge History of Iran II: The Median and Achaemenian Period*, p. 49. Cambridge: Cambridge University Press; Goodenough, W.H. 1970. "The Evolution of Pastoralism and Indo-European Origins", in G. Cardona et al., eds., *Indo-European and Indo-Europeans*, pp. 254-62. Philadelphia: University of Pennsylvania Press.

[14] The title of this book has been transcribed in French as ***Shahname***, and in English spelled as ***Shahnameh***. It has been either used as such for the title or translated by different scholars to ***Le livre des Rois***, ***Book of Kings***, ***Epics of Kings***, or other variations.

[15] Innumerable manuscripts of *Shahnameh* and hundreds of research works and publications by scholars make it difficult to name any in particular. The work of Orientalist Jules Mohl (printed between 1838 and 1878), an integral edition of *Shahnameh* in 7 volumes with French translation, was published by l'Imprimerie Nationale in Paris; of this work, the translation only was published (1876-1878) by the same Imprimerie National. Other editions include *Shahnameh* (1934-1935) published in 5 volumes by Library Beroukhim, Teheran; *Shahnameh* (1960-1971) in 9 volumes, Moscow; Theodor Nöldeke. 1930. *The Iranian National Epic or The Shahnamah*, German treatise on "Das Iranische Nationalepos", published by The K.B. Cama Oriental Institute, Bombay, and reprinted (1979) by Porcupine Press, Philadelphia; and Mohammad Ali Zak^{a}'olmolk Foroughi (1934), Teheran.

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word is not a new invention. This work is full of references to **Iran** and its people on every page. The following poems have been selected at random from *Shahnameh*[16]:

"The distribution of land by Fereydoun to his sons", vol.I. p.65, line 15112 / 15113:

/vaz^{a}npas cho no:bat be iraj resid/	وزان پس چو نوبت به ایرج رسید
/marur^{a} pedar shahre **ir^{a}n** gozid/	مرو را پدر شهر ایران گزید
/ham **ir^{a}no** ham dashte neyze var^{a}n/	هم ایران و هم دشت نیزه وران
/ham^{a}n takhte sh^{a}hiyo t^{a}je sar^{a}n/	همان تخت شاهی و تاج سران

"Letter from Afr^{a}siy^{a}b to Keykhosrow", vol.III. p.66, line 1602 / 1612:

/zaminh^{a} cho dary^{a} shod az khune kin/	زمینها چو دریا شد از خون کین
/ze gongo ze chin t^{a} be **ir^{a}n** zamin/	ز گنگ و ز چین تا به ایران زمین
/to farzandio sh^{a}he **ir^{a}n** to'i/	تو فرزندی و شاه ایران تونی
/berazm andarun change shir^{a}n to'i/	برزم اندرون چنگ شیران تونی

"Battle of Eskandar with D^{a}r^{a}", vol.III. p.427, line 10212:

/az **ir^{a}no** tur^{a}n mah^{a}nr^{a} bekh^{a}nd/	از ایران و توران مهانرا بخواند
/deram d^{a}do ruzi deh^{a}nr^{a} bekh^{a}nd/	درم داد و روزی دهان را بخواند

"King Gosht^{a}sb gives Iran to Sohr^{a}b", vol.III. p.183, line 4405:

/bedu goft gosht^{a}sb man pish azin/	بدو گفت گشتاسب من پیش از این
/bebudam bare sh^{a}he **ir^{a}n zamin**/	ببودم بر شاه ایران زمین
/chenin goft **kir^{a}n** sar^{a}sar tor^{a}st/	چنین گفت که ایران سراسر تراست
/sare takht b^{a} t^{a}jo lashgar tor^{a}st/	سر تخت با تاج و لشگر تراست

The purpose of this discussion is to point out that the word **Aryan** is the historical root for the name Iran, and goes back more than a thousand years. The misconception about the meaning of this word must have originated in the period around World War II; nonetheless, the appropriation in the 20th-century of the term Aryan does not alter its origin and background.

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[16] Ferdowsi, Abolgh^{a}sem. 1975. *Shahnameh.* edited by Mohammad Ramezani. Teheran: Kh^{a}var, second ed. in 5 vol.

3 : The word **Iran** is correctly pronounced /ir^{a}n/. The initial vowel sound is similar to the initial sound in the English word “easy” /izi/ or “eat” /it/. With the events of the last decade, politicians and the media have used this country’s name quite often, usually mispronouncing it as *“I ran” = */ayræn/ or *“I ron” = */ayr^{a}n/. The error is to pronounce the initial vowel like the English personal pronoun “I”. Unfortunately, even the past several presidents of the United States have routinely mispronounced this word, which to native speakers implies a lack of knowledge or education.

Our goal here is to point out misuse, clarify misunderstandings and avoid mistakes, not to address controversial issues. It is important to realize that in every language and culture, there is a significant linkage between all elements of that language. The impact of history and background neither disappears at will, nor diminishes as a result of a name switch or a mispronunciation. It should be kept in mind that such superficial deviations, however intended, can make the understanding of underlying issues more difficult, make true communication less realistic, and cause more hindrance than advantage in the establishment of a useful rapport with any target culture.

A careful examination of the above errors, whether they are based on politics or careless reporting, reveals more than just mistakes. In linguistic analysis, they highlight the influence of frequently used expressions on the speaker. Use of the word **Farsi** for Persian and pronunciation of the name **Iran** as */ayræn/ or */ayr^{a}n/ have become such common mistakes that they are used in highly educated circles and among U.S. national leaders. These are living demonstrations of the power exerted by conventional subjectivity over elements of speech, and the role it plays in effective understanding and communication.

III PERSIAN LANGUAGE

The existence of Indo-Iranian languages (also called Aryan in some publications), can be documented for more than 3500 years. They are classified into separate subgroups of Indic and Iranian languages, and according to most scholars, the linguistic ties between these groups are so strong that they must go back to a common ancestor.

A. **Homeland** - The Royal Anthropological Institute in London places the Aryans' homeland in the steppes of the northern region of the Black Sea, which is now part of Russia[17]. Marija Gimbutas of the University of California at Los Angeles maintains the same hypothesis with a detailed analysis of the Aryan's movement into Greece, Mesopotamia, central Europe, and further south between 3500 B.C. and 2500 B.C. The majority of scholars and historical linguists have widely accepted RAIL's research and the "Kurgan Invasion" theory[18]. German scholars have in the past preferred to seek a homeland for the Aryans in the northern Europe, those scholars must actually be tracking the group of Aryans who originally lived in the steppes and moved from there into northern and central Europe around 2500 B.C. according to Marija Gimbutas' findings. It is well understood that the controversy over the use of the word **Aryan** only dates from the time of Nazi Germany, which is relatively recent in comparison to the ancient history of the Aryan people[19].

According to most research, as well as episodes from Aryan mythology in the earliest sections of the ***Yasht*** /yasht/ from ***Avesta*** /avest^a/[20] , it seems that the majority of the Aryans left their homeland in the North Western Asia for the plains of Central Asia and the Iranian plateau. According to one source, a group known as the Hyrcanians settled along the northern slope of Alborz, the coastal plain south of the sea to which they gave their name (the name of the *Hyrcanian* Sea was later changed to *Caspian*). This plain, located slightly below sea level, was semi-tropical with dense forests on the slopes and torrential rains. Other Aryans ascended the Iranian plateau, which is rimmed in by mountains on every side: to the west Zagros, to the north Alborz, to the east the Himalayas, and in the south a lower range shutting off the ocean. By approximately 1500 B.C., the Aryans were spread over a wide area, reaching out of the Iranian plateau into parts of Southern Russia, Northern India, and China.

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[17] Childe, Gordon. 1926. *The Aryans*. London: Royal Anthropological Institute.

[18] Renfrew, Colin. 1991. "The Origins of the Indo-European Languages". In William S-Y. Wang, ed., *The Emergence of Language: Development and Evolution:* readings from scientific American magazine. New York: W.H. Freeman.

[19] On Hitler's notion of blue-eyed Nordic people: Poliakov, Leon. 1974. *The Aryan Myth*. London: Sussex University Press.

[20] Darmesteter, James. 1883. *The Zend-Avesta: Sirozahs, Yashts, and Nyayish*, Part II. The investigation of *Avesta* has occupied scholars since 18th century. One of the precursor works on Avesta is by Anquetil Du Perron, 1771, *Zend-Avesta, ouvrage de Zoroastre, contenant les idées théologiques, physiques et morales de ce legislateur, les cérémonies du culte religieux qu'il a établi, et plusieurs traits importants relatifs à l'ancienne Histoire des Perses*. Paris: N.M. Tilliard.

B. Language - Since the focus of this study is on language, I do not intend to cover in detail the Aryan expansion several thousand years ago, into the Iranian plateau. At this time we turn to an examination of the Persian language as it has evolved over the years. The first major Indo-European ancestor to be considered is **Sanskrit**, the ancient language of Hindu texts. It is the language used in the oldest Brahman religious documents, and is known as "the noble language of the most ancient Vedic text", ***Rig Veda*** /rigved^{a}/. It was used in Indian mythology as well as in other texts known as ***Ramayana*** /ram^{a}yan^{a}/ and ***Mahabharata*** /mah^{a}bh^{a}rat^{a}/; and was also the language of ***Panchatantra*** /panchat^{a}ntra/ (five stories), which seems to be the origin of the well-known ***Kelil-o-Damne***, later converted to Pahlavi, then to Arabic and finally to Persian. There is much phonological similarity between Sanskrit and Persian; in light of the fact that the Indic and Iranian languages diverged around 3500 years ago, this indicates the degree of conservatism in the Persian language.

In order to illustrate the similarities between languages of the same family, figure 1.3 offers a comparison between the words for numbers[21] in Persian, Sanskrit, Greek, Latin, Arabic, and Japanese. The phonological similarities and differences between the languages on this chart are quite significant. The phonological correspondence of Greek and Latin, and the resemblance of those two languages to Persian and Sanskrit, illustrate the criterion used for classifying those languages in the Indo-European family. By contrast, the Japanese and Arabic numbers show very different phonological characteristics, indicating that they are not from the Indo-European family. They have been included on the table to demonstrate the contrast between languages from different families, and to address the confusion about the relationship between Persian and Arabic. The fact that the two languages share the same alphabet, are spoken in the same general area, and have a large amount of vocabulary in common has led many to assume that they are related. However, as discussed in Section 1, Persian and Arabic belong to entirely different families of languages.

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[21] Numbers have been chosen to minimize any argument about the arbitrary choice of words, which could in fact be made subjectively and in order to support opposing points of view.

Nº	Persian	Sanskrit[22]	Greek	Latin	Arabic	Japanese
1- ١	yek یك	ekas	heis	unus	wahid	hitotsu
2- ٢	do دو	dv^{a}	duø	duo	ithnan	futatsu
3- ٣	se سه	trayas	treis	tres	thilath	mittsu
4- ۴	chah^{a}r چهار	catv^{a}ras	tettares	quattuor	arba'	yottsu
5- ۵	panj پنج	panca	pente	quinque	khamsa	itsutsu
6- ۶	shesh شش	sas	heks	sex	sitta	muttsu
7- ٧	haft هفت	sapta	hepta	septem	sab'a	nanatsu
8- ٨	hasht هشت	asta	oktø	octo	thamaniya	yatsu
9- ٩	noh نه	nava	ennea	novem	tes'a	kokonotsu
10-١٠	dah ده	dasa	deka	decem	ashara	to

(fig. 1.3)

As part of the Indo-European family, **Persian** is distantly related to Greek and Latin, as well as to modern German, English, and French. In fact, Persian is linguistically closer to those languages than it is to Arabic, which is a Semitic language and falls into an entirely different language family. The second chart (fig. 1.4) is comprised of words from Persian, Sanskrit, Old Persian, Greek, Latin, French, English, and Arabic. Although this list contains some words that are not closely related, a certain uniformity among Indo-European languages further illustrates the difference of Arabic words used for the same concepts.

Persian	Sanskrit	O.Persian	Greek	Latin	French	English	Arabic
pedar پدر	pitar	pitar	patér	pater	père	father	abu
n^{a}m نام	n^{a}man	n^{a}man	onoma	nømen	nom	name	esm
khod^{a} خدا	deva	dayva	theos	deus	Dieu	God	Allah

(fig. 1.4)

For the purpose of this study, the history of Iranian languages is divided into three periods: Old Persian, Middle Persian, and Modern Persian.

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[22] The phonological transcription used to represent words from languages other than Persian is based on the most common transcription of the words: the phonological table provided in this work does not represent all of these sounds.

III.1 Old Persian

P^{a}rsi B^{a}st^{a}ni

III.1.1 P^{a}rsi B^{a}st^{a}ni (Old Persian) was written in cuneiform, and used from at least 514 B.C., mostly for royal proclamations and imperial announcements. Archeological findings include numerous stone carvings at the flanks of mountains, as well as inscriptions on stone tablets, cylinders and gold and silver plates. The most renowned historical sites are Persepolis آپادانا \ پرسپولیس , Behistun Rock /bistun/[23] بیستون , Susa /shush/شوش , Naghshe Rostam نقش رستم , Darius' tomb, the great epigraphic monument of Darius and Xerxes, and Alvand الوند near Hamed^{a}n همدان The engraved inscriptions, often written in three languages (Old Persian, Akkadian (Assyro-Babylonian), and Elamite)[24], were mostly created during the reign of the **Achaemenids**[25] (550-330 B.C.). They were designed to commemorate facts and events during the emperors' reign or to serve as burial memorials. For example, Darius speaks about his ancestors on the بغستان /boghest^{a}n/ tablet: "My father was /visht^{a}sb/, his father was /arsh^{a}m^a/, his father was /ari^{a}vamna/, his father /chishpish/, and his father was /hakh^{a}manesh/..."

Findings at **Turf^{a}n** (Chinese Turkest^{a}n: Sinkiang) include Middle Persian texts of the Manicheans, which document the expansion of the Old and Middle Persian speaking people in the northeast, i.e. Khor^{a}s^{a}n, northern Afghanistan, and Central Asia. There are many close similarities between Sanskrit, Avestan, and Old Persian, but the last is recognized as the source of **Pahlavi** and later **P^{a}rsi Dari,** the current Modern Persian. Under the Achaemenids, several other languages were used in different regions of the Persian Empire:

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[23] /bistun/ from Old Persian /baga st^{a}na/ and later /boghest^{a}n/ بغستان (place of God). The longest and most informative text from the Achaemenid era is Darius's trilingual inscription at Bistun, which was the first cuneiform script to be deciphered.

[24] Yamauchi, Edwin M. 1990. *Persia and the Bible*, p.26. Michigan: Baker Book House; Benveniste, Emile. 1952. *Les Langues de l'Iran Ancien, La Civilisation Iranienne*, pp. 34-37. Paris: Payot; Olmstead, A.T. 1970. p. 68.

[25] Achaemenid founders and famous emperors: Cyrus کورش /kurosh/, Cambyse کامبیز /k^{a}mbiz/, Darius داریوش /d^{a}ryush/, Xerxes خشایار /khash^{a}y^{a}r/.

III.1.2 Avestan (Avestic) was used for transcription of the sacred book of the Zoroastrians, the *Avesta* /avest^a/, and was called the religious language. The language of early Zoroastrian texts (G^{a}thic Avestan) had much in common with the sacred text of the Indian ***Vedas***. Like Sanskrit, Avestan uses inflectional endings, gender, and number, and is considered by philologists to be the oldest language related to Old Persian of which we have extensive records. The Avestan texts, in addition to offering historical linguistic evidence to later works, contain important cultural and religious background. They show that the Prophet Zoroaster[26] was a true monotheist: for him **Ahura Mazd^a** was literally the one and the only God. Images of deities were introduced in Zoroaster's work merely as a concession to man's inherent difficulty with thinking in abstract terms. In reality the deities were simply attributes of the unique supreme deity, Ahura Mazd^a, known as the "God of the Aryans"[27].

Zoroastrianism was the dominant religion under the Achaemenids. This can be seen in the civil calendar used during Darius' rule, in which the months were named for Zoroastrian deities. Later, under the Sassanids, the continuing influence of Zoroastrianism is seen in the commentary of *Avesta* written in Pahlavi, which includes many Avestan words and expressions. This confirms the importance of the language used in religious rituals, as well as the relationship between Pahlavi and Avestan, through borrowed vocabulary.

Only a small part of *Avesta,* less than one third, has survived wars and the fires of Alexander's invasion (331B.C.). In that text we find that the Prophet Zoroaster spoke through poetry more than prose; as poetry, the words were easy to memorize and allowed fewer erroneous changes to be made to his teaching. Thus, Zoroaster's words were kept alive for generations through oral transmission. All existing literary religious work, some from before and the main portion from after Zoroastrianism, have been collected and assembled in the book called ***Avesta***. The first writing of *Avesta* was organized in 21 parts called ***Nask***, in three sections of seven *Nask* each.

1) The first section included the ***G^{a}th^a*** (five groups of musical melodies each containing seventeen sacred hymns).

2) The second section was the ***D^{a}dik*** (rules, regulations, and laws of society).

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[26] According to Henning's analysis of a text in Pahlavi, the 6th century B.C. was given as the time of Zoroaster's life. Today, scholars are inclined to place his time further back at about 1000 B.C.

[27] Olmstead, A.T. 1970. *History of the Persian Empire*. Chapter 15. Chicago: University of Chicago Press.

3) The third section contained other miscellaneous teachings and hymns.

Today, what remains of the 21 original *Nask* is reorganized into five divisions:

1) ***Yasna*** /yasnª/ from **Yashn** /yashn/ means worship and sacrifice. This word is at the root of the Persian word جشن /jashn/ (celebration), as worship and sacrifice were part of all celebrations. This division has 72 parts including the 17 pure and sacred hymns of ***Gªthª***, the oldest, most sacred prayers and the most famous part of *Avesta*.

2) The Religious Epic division contains ***Yasht*** in 24 parts about the kings, a continuous repetitious commemoration called اوراد /owrªd/ in Persian.

3) ***Visparad*** (the religious leaders) is composed of another 24 shorter prayers.

4) ***Vendidªd*** (from **videvdªd**) covers rules of hygiene, some history, geography, and more اوراد /owrªd/ for protection against the demon Ahriman.

5) ***Khorde Avesta*** (small *Avesta)* contains small selections from *Yasna* and *Yasht,* and a section called ***Mehr Niyªyesh.***

The ***Yasna*** provides the core of Zoroastrian dogma and its daily rituals. The language used in this section is the most archaic, very similar to the Sanskrit used in ***Rig Veda***. The most well-known part of *Avesta* is the seventeen sections of ***Gªthª***, also called ***Gathic***, which contains the oldest songs and hymns to Ahura Mazdª. Episodes from the conquest of Iran, mixed with Aryan mythology, are found in the earliest section of the ***Yasht***. This is where we find the first version of Persian traditional history, best known to the West through ***Shahnameh*** /shªhnªme/ by Ferdowsi. Thus *Avesta* remains the major source of information both on cultural and linguistic levels. The famous *Zend Avesta* is only a commentary on *Avesta*; the word **Zend** in this expression means 'commentary' and does not refer to a dialect of Avestan language, as some scholars have claimed.

III.1.3 Median - The language of the **Medians** was also in existence at this time, but no texts have been discovered and very little is known about the language. The Medians' was the first kingdom founded by northern warriors who spoke an Iranian language; the year was 714 B.C., and the founder is believed to have been Daiauku. One of their most important rulers was Fravartish[28]. In 614 B.C., Uvakhshatra (Cyaxares) captured the Assyrian capital Nineveh; this date is recognized as the start of the Median Empire[29]. Unfortunately very little text relating to Median times is available from excavations; only a few names of cities, sites, and people still remain. Their capital Ecbatana اکباتان /ekb^{a}t^{a}n/ is the modern Hamed^{a}n, in the central northwest of Iran. In Apadana آپادانا /^{a}p^{a}d^{a}n^{a}/ at Persepolis there are stone carvings representing the Median warriors. Their language is believed to have been very similar to a dialect of the language of the Persians[30].

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[28] Herod. i. 102, Fravartish or Phraortes, ruled Medes for fifty-three years, 675-653.

[29] Diakonoff, I.M. 1985. "Media", p. 120, map 5; his *Istoriya Midii*. 1956. Moscow: Akademii Nauk, Chapter 5.

[30] Diakonoff, I.M. 1985. "Media", p. 114. Diakonoff believes that the Medes must have had a system of writing, although no texts have been discovered.

III.2 Middle Persian / Middle Iranian

P^{a}rsi Miy^{a}ne

P^{a}rsi Miy^{a}ne (Middle Iranian): in the east **Bactrian, Kh^{a}razmian**[31], **Sogdian** and **Saka** (Khotanais); in the west **Parthian, Middle Persian** known as **Pahlavi**, which was called **Pahlavi Ashk^{a}ni** in the northwest and **Pahlavi S^{a}s^{a}ni** in the southwest (this distinction is rarely used today).

Pahlavi is the most important language of the Middle Iranian period (approximately 300 B.C. to A.D. 900). The West Middle Iranian **Pahlavi**, derived from the word **Parthava** and referring to the **P^{a}rthian** people (129 B.C. - A.D. 226), became the official language of the Sassanid Empire (A.D. 226-641) and the language of the priesthood. In its written form, this language included a logographic (ideographic) script called **Huzvaresh**, which was mastered almost exclusively by scribes. Ebne Moghaffa', one of the first translators of Pahlavi to Arabic, gives the following example of Huzvaresh logographic script. In order to convey the idea of "meat", the scribe would write the Aramaic word /besra/ but read it as /gusht/, which is the Persian word for meat; similarly, the word "bread" was written /lahm^a/ and read as /n^{a}n/, Persian for "bread"; and the word "king" was written /malk^a/ and read as /sh^a/ in Persian.

In the beginning of the 20th century, some Middle Persian Manichean texts were discovered at **Turf^{a}n**. These texts do not contain Huzvaresh and reveal two dialects of West Middle Persian:

- In the northwest, the dialect of **Parth**.

- In the southwest, the dialect of **P^{a}rsik**. This dialect, closest to the Old Persian, is believed to be the language that underwent phonological, morphological, and structural changes through time, and eventually led to Modern Persian.

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[31] In western literature known as Khwarazmian, pronounced /khowarazmiyan/.

III.3 Modern Persian

Parsi Dari[32] /p^{a}rsi dari/

III.3.1 Parsi Dari, /p^{a}rsi dari/ پارسی دری (Modern Persian) or /f^{a}rsi dari/ فارسی دری , is the same as **Persian**, the official language currently used in Iran. This language is known to be closely related to **P^{a}rsi B^{a}st^{a}ni**, and later **Pahlavi**. Its history extends back to the period before the 5th Century B.C. Except for the writing system and vocabulary borrowings, Persian has remained almost unchanged for the last millennium (i.e. since the 9th century). Evidence of this is that ***Shahnameh*** is perfectly understandable to Iranians today, even though this work of 100,000 verses was completed in approximately A.D. 1010. (Reference to the volume and quality of this work is particularly important and intended to indicate the degree of language maturity and development at the time of the *Shahnameh*'s composition.) Iranians read the poetry and prose of that period as the French read the work of authors from the 16th & 17th century. Scholars who are used to more rapid changes, like those which occurred in French and English, are bewildered by the stability and continuity in the Persian language in spite of the country's history. After the advent of Islam and under the influence of the Holy Koran, Persian has borrowed from Arabic almost in the same way that English has borrowed from French and Latin. The almost unchanged state of the language has allowed Persian literature to accumulate through years and become one of the richest among Indo-European languages.

Compared to other major languages of the Middle East, Persian is a relatively easy language for English speaking-people to learn. Verbs tend to be regular, nouns do not have gender and case distinction, the plural formation of nouns is regular, word order is important, and prepositions are quite common. In addition, the presence of a certain number of cognates reminds the learner of the Indo-European origin of the language.

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[32] The origin of the word **Dari** is uncertain; the most common interpretation among scholars is that /dari/ is derived from /darb^{a}ri/ (belonging to the royal court), and that it refers to the language of the court at **Tisfun**, the capital city of the Sassanids. In Pahlavi /dar/ also means the capital city and the court; /i/ is the suffix indicating place in Persian. Nowadays, there is a strong tendency to use "Dari" exclusively for the Persian language used in Afghanistan.

In Iran, government, business, educational instruction, and media are conducted in Persian. More than half of the Iranian population speaks Persian as their mother tongue, while many of the rest use it as a second language. Some Persian dialects, such as **Gilaki** and **Mazandarᵃni**, used in the region of Caspian sea, or **Luri** and **Bakhtiᵃri** in the southwest, are quite difficult to understand for a person from Teheran. Another dialect, **Tᵃjik**, is spoken in Turkestᵃn and Tᵃjikistᵃn (former Soviet Union) and in some regions of Khorᵃsᵃn. The dialect of Persian spoken in Afghanistan is referred to as **Dari**. Despite some phonological and morphological differences, this dialect remains the closest to standard Persian. The degree of linguistic similarity and difference between the two is similar to that of Canadian and standard French.

Non-Iranian languages such as **Arabic**, **Armenian**, **Georgian** and several dialects of **Turkish** such as **Azerbᵃijᵃni** in the northwest, **Khalaj** in the center, **Turkmen** in the northeast, and **Qhashghᵃ'i** in the southwest, are also used in Iran.

In comparing Modern Persian with other Iranian languages and dialects, there is no doubt that Middle Persian and its southwest dialect called Pᵃrsik are at the origin of today's Persian[33]. However, there is enough dialectal difference between Modern and Middle Persian that scholars claim no direct evidence of linkage between the two. The development of Modern Persian appears to have taken place between the 7th and 9th centuries, during the Islamic period (642 - 800). Iranians contributed greatly to the high culture of the Arabic-speaking Abbassid court in Baghdad (750 - 850). However, between 800 and 1050, minor localized Iranian dynasties expressed their nationalism either in growing adherence to **Shiite** Islam or in stressing pre-Islamic themes and language.

It was in the northeast that Persian language and poetry reasserted itself. In the early 11th century, **Ferdowsi** (from **Tous** /tus/ in Khorassan /khorᵃsᵃn/) wrote the ***Shahnameh*** /shᵃhnᵃme/, which remains today a monument of the purest Persian language and a masterpiece of world literature[34]. Its theme is believed to be based on Aryan mythology, from *Panchatantra* and the *Yasht* section of *Avesta*, and it describes the glory of Iran from creation to the Muslim conquest. The language of *Shahnameh* is considered to be the purest Persian language because of the low frequency of borrowed words from Arabic.

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[33] Lazard, Gilbert. 1992. Paper presented at University of California, Berkeley, April 1992, on the Origin of Persian Language.

[34] Massé, Henri. 1952. *La civilisation Iranienne*, p. 180; *Début de la littérature Persane*. Paris: Payot.

The literary development of the Persian language took place quite rapidly. Islamic influence introduced the Arabic alphabet and a large amount of Arabic vocabulary. As the sacred language of the **Holy Koran** قرآن /ghor'^{a}n/, Arabic was predominant for several generations. Iranian philosophers, historians, and scientists wrote and worked in Arabic. But the Persian language also survived, richer than ever. The famous **Ebne Sina** (Avicenna), d.1047, wrote most of his scientific work in Arabic, but when writing on the subject of ***Metaphysics*** he used Persian. Presenting his teachings in that language, he created his own Persian terminology and lexicon.

Until the Mongol Invasion (1220), the great cultural centers such as Samarghand سمرقند , Bokh^{a}r^{a} بخارا , Neysh^{a}pur نیشاپور , Har^{a}t هرات , Balkh بلخ , and Marv مرو attracted many scholars, and remained the major area of Modern Persian language development. After Gengis Kh^{a}n's invasion and the devastation of much of Iran, the center of interest shifted towards the west to Shir^{a}z شیراز , in F^{a}rs فارس , and to the capital of Safavids (1501 - 1731) in Esfah^{a}n اصفهان ; then later in the mid-19th century to Teheran. Persian, spoken in almost all parts of Afghanistan as the official language, was also introduced as the court language in Delhi. A number of related Iranian dialects are called **Kurmanji** and are used by the 3.5 million Kurdish population. The Kurds are related to Persians by their ethnic origin (descendants of the Medes) and their language. They differ from Persians by their social tribal organization and by their adherence to the Sunni branch of Islam. **Baluchi** is spoken by a Sunni minority in Baluchest^{a}n and Sist^{a}n in the southeast of Iran, as well as in Pakistan and southern Afghanistan. This dialect is closer to **Pashtu** (Afgh^{a}ni / Afghi) than to Persian.

Most lexical borrowing in Persian is from Arabic after Islam, but there has also been borrowing, at lower frequency, from other sources like Turkish, Aramaic, Greek, and Latin.

III.3.2 Arabic is included here as the foreign language which has made the greatest impact on Modern Persian through borrowed vocabulary. In view of the importance of Islam and its overwhelming influence on Iranian culture for almost 14 centuries, two of the following sections (*Islam* and *Meaning & The Holy Koran*) have been dedicated to the discussion and understanding of religious concepts in more detail. However, parallel to what was discussed about the *Avesta* and Zoroastrianism in this section, it is appropriate to mention briefly some historical facts about the Holy Prophet Hazrat Mohammad, and the Holy Koran.

The Prophet of Islam **Hazrat Mohammad**, son of **Abdollah**, son of **Abdol Muttaleb** of the tribe of **Ghoreysh**, was born at Mecca fifty-three years before the Hijra (622). His father died before he was born and his mother **Amina** died when he was still a child, after which he lived under the protection of his grandfather, and then his uncle **Abu T^{a}leb**. His conduct earned him the surname **Al-Amin** الامين (the truthful and trustworthy) among the people of Mecca.

Ka'be, also called the **House of Allah** before Islam, was the place of worship in Mecca. Tradition held that it was built by **Abraham** for the worship of one God, but through the years a number of idols called daughters of Allah were placed there and a religion of idolatry eventually prevailed. Among those deities were Al-L^{a}t (sun), Al Uzzah (Venus) and Al-Man^{a}t (fortune); in those days of Arabian paganism, women were treated extremely poorly and baby girls were often put to death. Hazrat Mohammad was among a few who longed for the religion of Abraham and were called **Honaf^a** (from Hanif: lit. those who turn away --from idolatry--, but came to mean the "upright" -- following the right conduct). Honaf^a were the agnostics of their time, and believed in the inner light and the truth which lies within the inner consciousness. They did not form a community; on the contrary they respected quiet, solitude, and reflection.

During the month of **Ramaz^{a}n** every year for five years, Hazrat Mohammad retired for meditation to a mountain cave near Mecca called **Her^a**. It was there one night toward the end of a month of quiet and solitude that the first revelation came to him at forty years of age. That night preceding the 27th day of Ramad^{a}n is referred to in the Holy Koran Sura 97 as **Laylatel Ghadr**. As recited by the Holy Prophet himself: I was visited by "a being of light" who said he was the Angel Gabriel, that God had sent him to announce that I was selected his messenger. He taught me to do my ablutions and then with a powerful voice said: "Read!" I said: "I cannot read." The voice said again: "Read!" I said: "I cannot read." For the third time the voice commanded: "Read!" I said: "What can I read?" The voice said:

اقرَا باسمِ ربِّكَ الّذي خلَقَ (١)
خَلَقَ الانسانَ مِن علَقٍ (٢)
اقرَا وَ ربُّكَ الاَكرَمُ (٣)
اَلّذي علّمَ بالقَلَمِ (۴)
علّمَ الاِنسانَ ما لَم يَعلَم (۵)

1. Read: In the name of Your Lord Who created.
2. Created man from a clot.
3. Read: And it is Your Lord the Most Generous
4. Who taught by the pen,
5. Taught man what he did not know.

(Holy Koran, Sura 96: 1 - 5)

Because the angel bade him to read although he was illiterate, the Sacred Book is known as **Al Ghor'ªn** (The Reading) of the man who knew not how to read.

يس (١)
وَالقُرانِ الحَكيم (٢)
انّكَ لَمِنَ المُرسلِين (٣)
عَلي صراطٍ مستَقيم (۴)
تَنزيلَ اَلعَزيزالرّحيم (۵)
لِتُنذِرَ قَوماً مَا اُنذِرَ اباؤهُم فَهُم غافِلون (۶)

1. Yª, Sin.
2. By the Wise Koran!
3. Lo! You are a messenger of God,
4. On a straight path.
5. This is a revelation from Almighty, the Merciful,
6. So that You warn people whose fathers were not warned, and they are heedless.

(Holy Koran, Sura 36: 1 - 6)

اِنَّ اَلدّينَ عِندَ اَللّهِ الاِسلام

19. True faith (religion) with Allah is Submission (Islam).

(Holy Koran, Sura 3: 19)

At the end of the third year of his prophecy, Hazrat Mohammad received the command to "arise and warn" (Sura 74: 2). His public speaking against current practices and idolatry, pointing out the manifestations of the power of Allah, tremendous laws of day and night, life and death, growth and decay, made many of the clans of Ghoreysh actively hostile, persecuting his disciples, his close followers, and plotting against his own life. Several years later, Hazrat Mohammad finally accepted the invitation of the people of **Yasreb** later called **Al-Madina** ("The City" par excellence) to move to that city. His trip is considered as a separation **/hejrat/ هجرت** from Mecca and immigration to Medina and it marks the beginning of the Moslem calendar **هجری /hejri/** (A.D. 622).

All Suras of the Holy Koran had been recorded in writing before the Prophet's death. Many Moslems had memorized the whole Koran and the written Suras were dispersed among different people. In the Caliphate of **Osm^{a}n** all existing copies were called together, assembled, and a final version, based on **Abu Bakr's** previous collection and the testimony of those devout disciples who had memorized the whole Koran, was compiled exactly in its present order with the present content. Thus, the Holy Koran has been carefully preserved, in the same words and with the same arrangement of the verses and the Suras, through many centuries.

The Holy Koran contains a total of 114 Suras, arranged not in a chronological order, but in the exact order and with the same content as the Holy Prophet had wanted them organized. Many have made attempts to rearrange the Holy Koran (Bell, Grimme, Noldeke, Rodwell among others), but their efforts have been scientifically vain because most Suras contain verses revealed to Hazrat Mohammad at different chronological times. Such an undertaking would mean a complete dissection of the holy text at the expense of its spiritual content as well as its prophetic intent, for the benefit of a superficial chronological arrangement which would be still impossible for lack of reliable data.

For most scholars, the greatest puzzle about the Holy Koran is the precision with which a multitude of natural phenomena are discussed in conformity with what is known today and could not have been known by a simple man in the 7th century. In its chapters, a multitude of subjects are treated: creation, human reproduction, astronomy, the Earth, the animal and vegetable kingdom. The text is exactly the same as it was in the 7th century, and if a man was the author of the Holy Koran how could he speak about facts that only today conform with scientific discoveries of our time? What human explanation could there be for these facts and events which took place more than eight centuries before the European discovery of the American continent? These are the questions that remain unanswered. Hazrat Mohammad did not pose claims to any miracles, however, it can be said that miracles are not those that individuals have claimed, but those that have been universally experienced and acknowledged by great number of people.

In seventh-century Iran, the majority of the population was Zoroastrian and familiar with monotheism, thus the conversion to Islam was rather rapid in Iran. Nevertheless, a strong sense of nationalism was the most fervent opposition to Islam and possibly the main reason for the historical survival of the distinction made at that time between **/sonni/** سنّی (from the word "tradition"), and **/shi'e/** شیعه (from the word "supporters and disciples"). In fact the most horrifying massacre inflicted on the Holy Prophet's close family was done by the Arab Sunni, while the Prophet's grandson was well respected by the Iranians and married into the Sassanid dynasty. Unfortunately, through the years, this distinction has been used to manipulate Islamic communities and take advantage of a policy of divide-and-rule in the region. Historically, a number of foreign elements have infiltrated among Moslems, have converted to Islam and have been also instrumental in keeping this distinction alive and antagonistic.

Approximately 98 percent of the population of Iran is Moslem, and this figure has been relatively constant for three centuries[35]. More than ninety percent of those are **Shiite** and adhere to شیعهٔ اثنا عشری **/shi'eye asnª ashari/** (disciples of the twelve Imams, starting with **Hazrat Ali Amir-al-Mo'menin**); the other Moslems are **Sunni** generally among the population of Kurds, Baluchis, Turkomans, and Arabs in Iran.

Shiism was adopted as the state religion under the Safavid Dynasty (1502-1736). The Safavids were the first native dynasty to rule the whole of Iran since the Arab Islamic conquerors. Shiism was also used during this time as a tool of state to arouse popular opposition to the growing power of the Ottoman Turks who were Sunni. Religious leaders acquired tremendous prestige and influence as the interpreters of the social and legal system, which was largely derived from **Shari'at** شریعت Islamic religious law.

Needless to say, through hundreds of years of reading and interpretation of the Holy Koran, the Arabic vocabulary was used not only in the administration and legal system but in most other written scholarly material in Iran. In fact, many Iranians contributed to the writing of Arabic grammars, textbooks, and poetry, while Arabic was considered the most scholarly language. Nonetheless, Persian language and structure remained intact and most of the borrowed vocabulary underwent phonological changes to adapt to Persian. The same Persian sentence structure was used with words from Arabic origin, which provided another dimension of subtle nuances to the language. Aside from the large number of vocabulary items thus borrowed from Arabic, the most important borrowing still remains the alphabet, details of which are addressed in the section entitled *Writing, Alphabet & Sounds*.

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[35] *Iran, a country study*. 1985. Richard F. Nyrop, ed. Washington, DC: U.S. Government Printing Office.

IV WRITING SYSTEM

Cuneiform is the oldest writing used by Iranians. It was written left to right, and the signs were not alphabetic but syllabic, which made it more difficult to learn and understand for common people. This writing was decoded between 1835 and 1847, when Henry Rawlinson succeeded in copying almost all of the Behistun trilingual inscription (in **Old Persian**; the **Elamite** language of Susa; and the **Akkadian** [Semitic] language of the Assyrians and Babylonians). Thus, he completed the work of Grotefend's decipherment of the inscription on the rock at Behistun. Rawlinson was able to identify all but two of the syllabic characters of the Old Persian script by that date.

In approximately the 6th century B.C., the cuneiform writing was improved to become closer to an alphabetical system. Iranians were able to bring in representation of some vowel sounds, a sign indicating the end of a word, and overall more regular forms[36]. The script has thirty-six characters, three vowels (a, i, u), and a slant used as a word divider; five ideograms for "god", "Ahura Mazd^{a} ", "earth", "king", and "country"; and numerical symbols with some variations.

Unfortunately, the names of the inventors of this improved cuneiform are not known to us, but there is very little doubt that their efforts were based on religious as well as royal influences. The famous inscriptions of the Achaemenids were made in the more developed forms of writing, which leads scholars to believe that there were two sorts of cuneiform writing at the same time:

1) The writing used for Akkadian by the Babylonians and Assyrians, which included a large number of syllabic signs (over 300) and many logograms. This writing was cumbersome to use and difficult to decipher.
2) The writing used for Old Persian by the Achaemenids, with a smaller number of syllabic signs (36) and logograms (5), which had simpler shapes and were less difficult to read.

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[36] Lecoq, Pierre. 1974. "Le problème de l'écriture vieux-perse", in *Commemoration Cyrus*, Acta Iranica 3, Teheran-Liège: Bibliothèque Pahlavi; Ghirshman, Roman. 1965. "A propos de l'écriture cunéiforme vieux-perse" in *JNES* 24, pp. 244-50; Diakonoff, I.M. 1970. "The Origin of the 'Old Persian' Writing System and the Ancient Oriental Epigraphic and Annalistic Traditions", in *W. B. Henning Memorial Volume*, p. 180. London: Lund Humphries, pp. 98-124; Hallock, R. 1970. "On the Persian Signs", *JNES* 29; Gershevitch, Ilya. 1971. Preface to *The Evidence of the Persepolis Tablets*, by R. T. Hallock. Cambridge: Middle East Center.

The attempt to write official Persian in a cuneiform syllabary was nonetheless difficult. After Darius the Great (522 - 486 B.C.) and under Xerxes (486-465 B.C.), there were even fewer inscriptions made. The 4th century B.C. official records contain a certain degree of grammatical mistakes, marking the beginning of linguistic change. Cuneiform Old Persian was rarely adapted for use on clay tablets, and never after the first Darius. **Elamite** cuneiform, as one of the three languages of the royal inscriptions, seems to have been most often used under the Greek occupation (331-150 B.C.), while the Semitic language **Aramaic** was adopted for business and commerce. After the cuneiform alphabet was abandoned, the G^{a}*th*^{a} from *Avesta* was written in an alphabet derived from Aramaic.

Whereas cuneiform writing required large spaces and special tools to carve the signs[37], which were very similar to each other, writing was now moving towards a finer style that required less room and was easier to produce. Both cuneiform and **Aramaic writing** were used under the Achaemenids (550-330 B.C.). Because of the limitations of cuneiform, the use of Aramaic writing expanded and improved, it was used with ink on skin, wood, clay, and papyrus. Under the Parthian Arsacids (129 B.C.- A.D. 226), this same ameliorated writing became what is known as **Pahlavi writing**.

Pahlavi writing presented its own limitations. It used 18 to 25 letters to represent a combination of consonants and vowels, but without a clear vowel representation, a letter sign could be pronounced in several different ways. **Huzvaresh** (also called **Zuvaresh**) was also used and added further complications. Huzvaresh (mentioned in Section 3.2) represented approximately 1000 words from Aramaic which were read in Middle Persian.

Several variations of Pahlavi writing were invented by Iranian graphologists. By the end of the Sassanid Empire (A.D. 226-641), the most highly developed writing in use was based on phonetics. This system included 44 letters, including consonants, vowels, and diphthong representations, which were written separately from right to left. It was called **Din Dabiri** or **Avestan** writing, as at the onset it was used for transcriptions of *Avesta*. This and other Pahlavi writing systems were used until the Islamic conquest (ca. 642- ca. 800)[38].

Under the influence of Huzvaresh, Iranians were probably using some Semitic vocabulary long before the conquest of Islam. But the Arabic language and its alphabet were officially adopted by the Iranians after Islam and the introduction of the Holy Koran. The Persian language and its dialects remained in use in different regions of Iran. However, once the Arabic alphabet was adopted, many existing books were transcribed in that alphabet, which soon replaced all other writing systems in the region.

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[37] fig. 1.5 References to a specimen of Old Persian cuneiform writing.

[38] fig. 1.6 Reference to specimens of: cuneiform, gold plaque of Artaxerxes II; Aramaic writing; Rig Veda writing; Avestic writing.

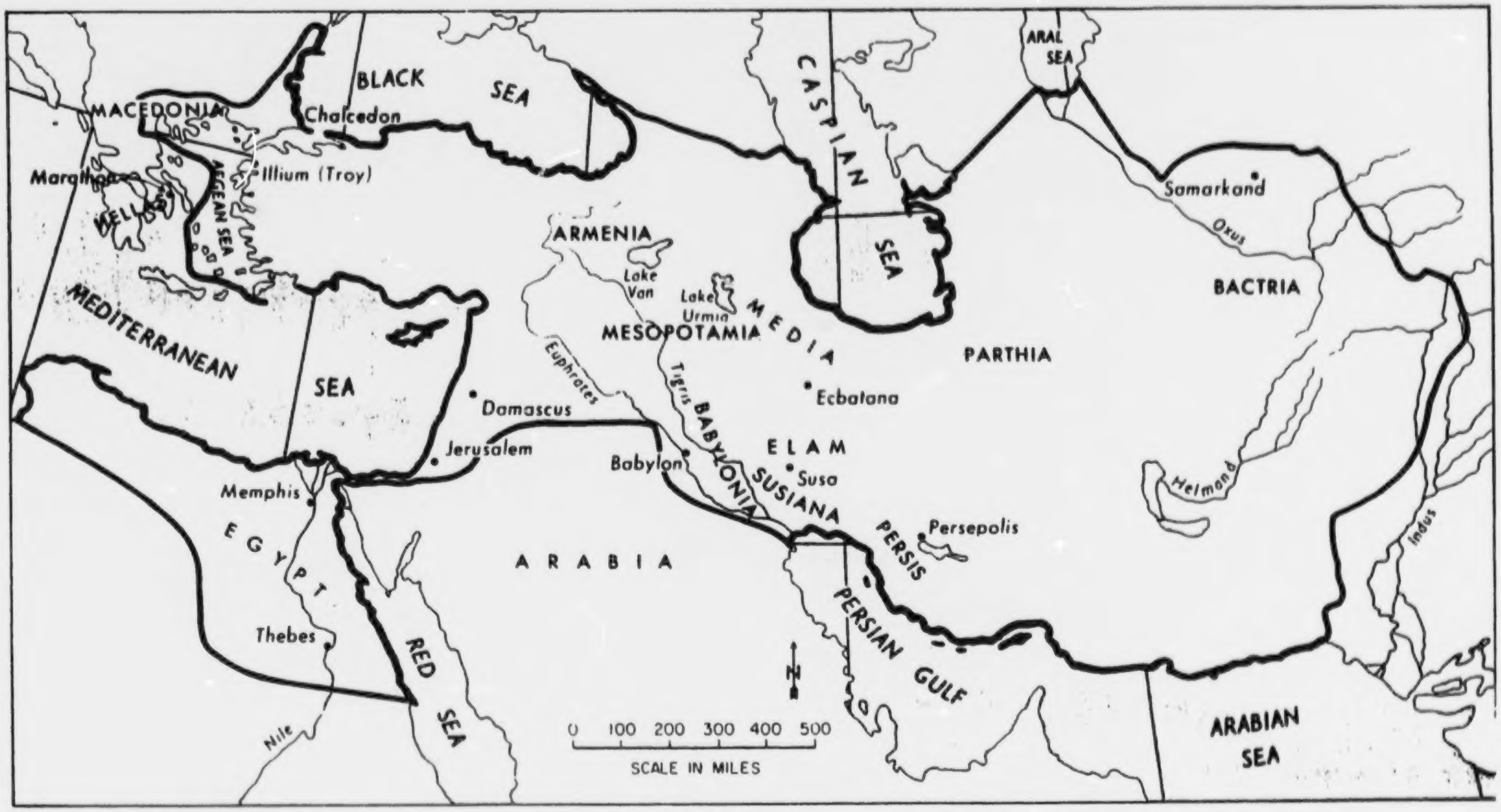
Originally from the Sinai peninsula, Arabic was written in two main styles. At the beginning of the Islamic era, **Kufi** was mostly used for Koranic inscriptions, and **Naskh** was used for more ordinary writing, everyday matters and correspondence. Later, in order to better suit Persian phonetics, Iranians made a few changes to this alphabet. The 28 Arabic alphabetical letters were expanded to 32 letters. For a while, the Persian sounds /p/, /ch/, /zh/, and /g/ were represented by the Arabic letters /b/ ب , /j/ ج , /z/ ز , and /k/ ك , but pronounced as the above Persian sounds. These alphabetical symbols [ب\ج\ز\ك] were later changed by Iranians into [پ\چ\ژ\گ] in order to provide different characters representing the particular Persian sounds. Other variations for the /h/ [ه] sound and the multiple use of hamze [ء] are exclusive to Persian. Since Persian is phonologically very different from Arabic, words borrowed from Arabic have been strongly adapted to the Persian language, undergoing phonological and morphological changes to the point that they are not recognizable by speakers of Arabic. In some other cases there are semantic differences to be noticed as well. One of the main sources of information about the origin of a word is its spelling, and in Persian, the only way to recognize and write the same sound represented by different alphabetical letters is to know its origin.

The first main variety of Arabic writing was adopted by Iranians who became very active in creating the art of calligraphy, and brought their own variations to the Arabic characters and to the writing in general. Some of those variations are the famous **Naskh, Nasta'ligh, Shekaste, Ta'ligh**[39]. There are many other writing styles among which **Sols, Kufi, Div^{a}ni, Ej^{a}ze, Regh^{a}', Rogh'e** are the most well known varieties to be mentioned here[40].

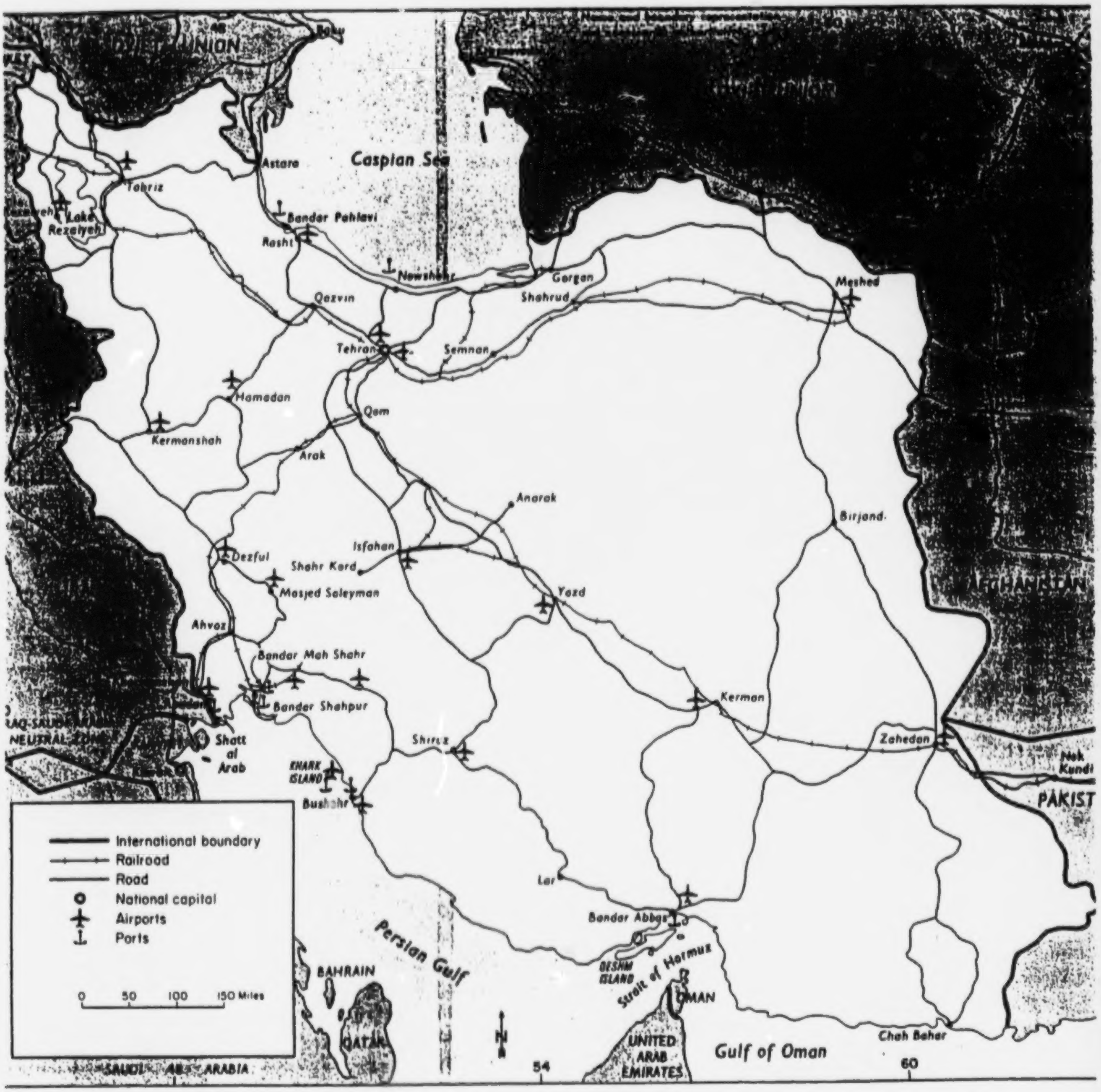
---

[39] Hom^{a}'i, Jal^{a}leddin. 1970. *T^{a}rikhe Adabiy^{a}te Iran*. Teheran: Marvi.

[40] figures 1.7 / 1.8 / 1.9 / 1.10 Reference to Specimens of: Naskh, Ta'ligh, Nasta'ligh, Shekaste, Sols, Kufi, a table of different writing styles, and a table of Persian alphabet in Naskh and print styles.

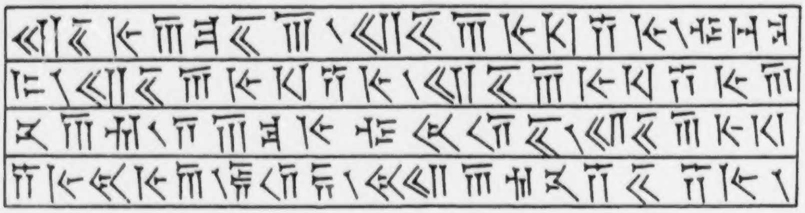

MACEDONIA
Marathon
HELLAS
AEGEAN SEA
Illium (Troy)
Chalcedon
BLACK SEA
CASPIAN SEA
ARAL SEA
Samarkand
Oxus
BACTRIA
ARMENIA
Lake Van
Lake Urmia
MEDIA
MESOPOTAMIA
MEDITERRANEAN SEA
Euphrates
Tigris
PARTHIA
Ecbatana
Damascus
Jerusalem
Babylon
BABYLONIA
ELAM
Susa
SUSIANA
PERSIS
Persepolis
Helmand
Indus
Memphis
EGYPT
ARABIA
Thebes
RED SEA
Nile
PERSIAN GULF
ARABIAN SEA
N
0 100 200 300 400 500
SCALE IN MILES

(figure 1.1) **Persian Empire, ca. 500 B.C.** (from *Iran: a country study*)

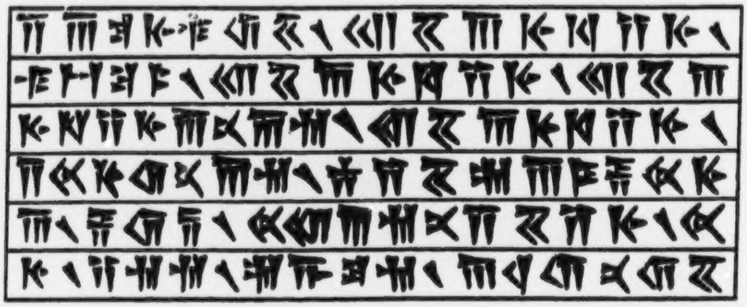

SOVIET UNION
Baku
Caspian Sea
Astara
Tabriz
Lake Rezaiyeh
Bandar Pahlavi
Rasht
Nowshahr
Gorgan
Shahrud
Meshed
Qazvin
Tehran
Semnan
Hamadan
Kermanshah
Qom
Arak
Anarak
Birjand
Isfahan
Shahr Kord
Dezful
Masjed Soleyman
Yazd
Ahvaz
Bandar Mah Shahr
Bandar Shahpur
Kerman
Zahedan
Shatt al Arab
NEUTRAL ZONE
Shiraz
KHARK ISLAND
Bushehr
Nok Kundi
PAKIST
Lar
Bandar Abbas
QESHM ISLAND
Strait of Hormuz
Persian Gulf
BAHRAIN
QATAR
OMAN
UNITED ARAB EMIRATES
Gulf of Oman
Chah Bahar
SAUDI ARABIA
AFGHANISTAN
54
60
International boundary
Railroad
Road
National capital
Airports
Ports
0
50
100
150 Miles

(figure 1.2) **Iran** (from *Iran: a country study*)

Inscriptions of **Darius** and **Xerxes** on mountain flank

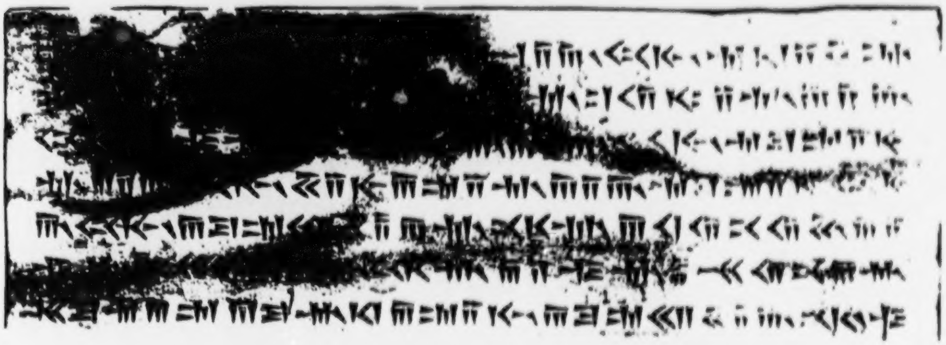


Old Persian, above the figure of **Xerxes** in the doorways of his palace at Persepolis

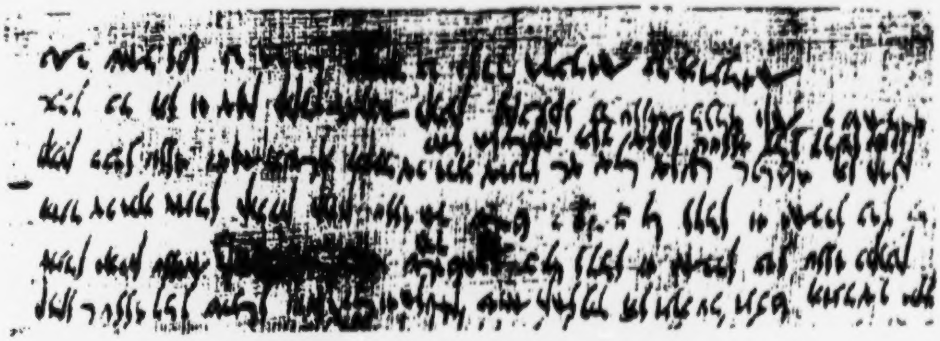


Old Persian, above the figure of **Darius** in the doorways of his palace at Persepolis

(figure 1.5) **Old Persian** cuneiform writing



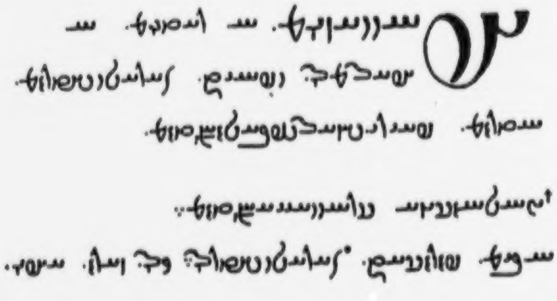
Gold plaque of **Artaxerxes II.** (Cincinnati Art Museum)



Aramaic papyrus. (Brooklyn Museum)

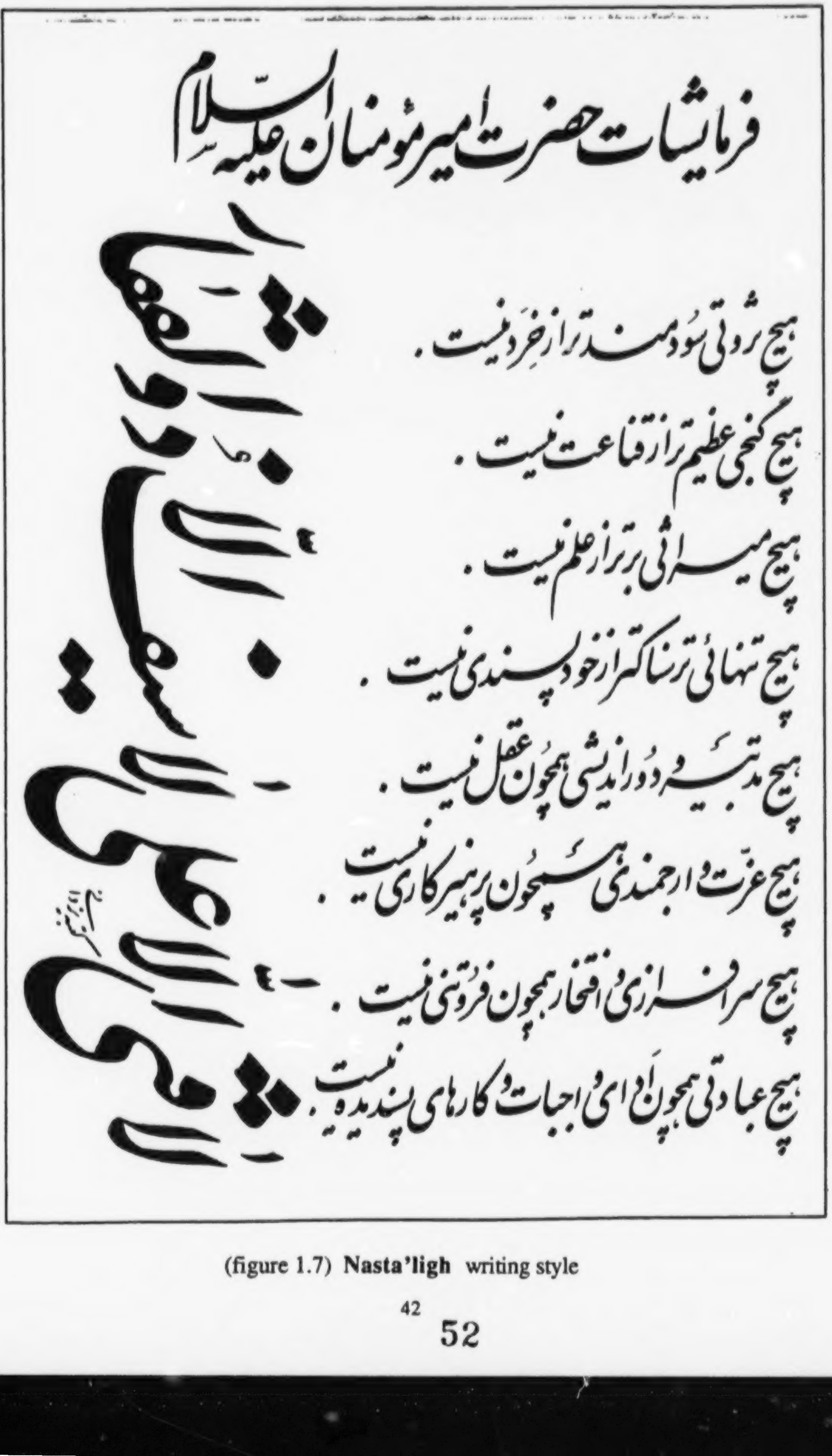
अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥१॥
अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥२॥
अग्निना रयिमश्नवत्पोषमेव दिवे दिवे ।

Rig Veda I.1. (first lines)



Avestan. Yasna 9.1 (first lines)

(figure 1.6) Specimens of **Old Persian**, **Aramaic**, **Rig Veda**, **Avestic** writing



فرمایشات حضرت امیر مؤمنان علیه السلام

هیچ ثروتی سودمندتر از خرد نیست.

هیچ گنجی عظیم‌تر از قناعت نیست.

هیچ میراثی برتر از علم نیست.

هیچ تنهائی ترسناکتر از خودپسندی نیست.

هیچ تدبیر و دوراندیشی همچون عقل نیست.

هیچ عزت و ارجمندی همچون پرهیزکاری نیست.

هیچ سرافرازی و افتخار همچون فروتنی نیست.

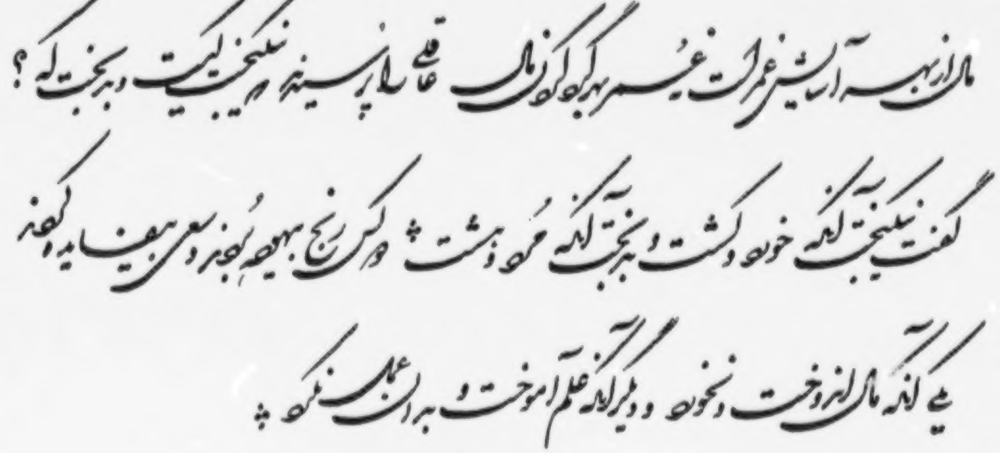
هیچ عبادتی همچون ادای واجبات و کارهای پسندیده نیست.

لا فتی الا علی لا سیف الا ذوالفقار

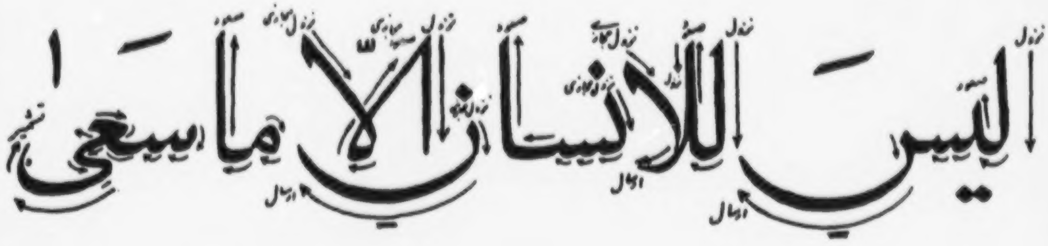
کتبه یزدانی

(figure 1.7) **Nasta'ligh** writing style

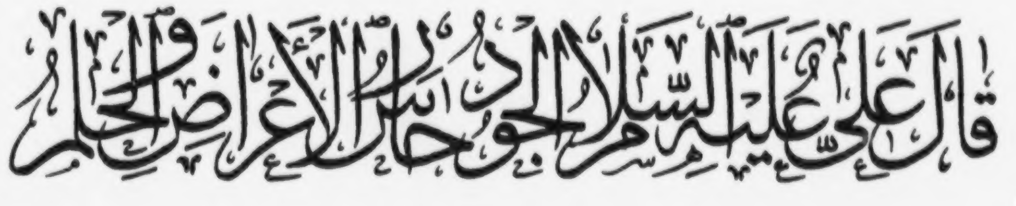
قطعات خط :


مال از بهر آسایش عمر است نه عمر بهر گرد کردن مال عاقلی را پرسیدند نیکبخت کیست و بدبخت کیست ؟
گفت نیکبخت آنکه خورد و کشت و بدبخت آنکه مرد و هشت دو کس رنج بیهوده بردند و سعی بیفایده کردند
یکی آنکه مال اندوخت و نخورد و دیگر آنکه علم آموخت و بدان عمل نکرد

shekaste

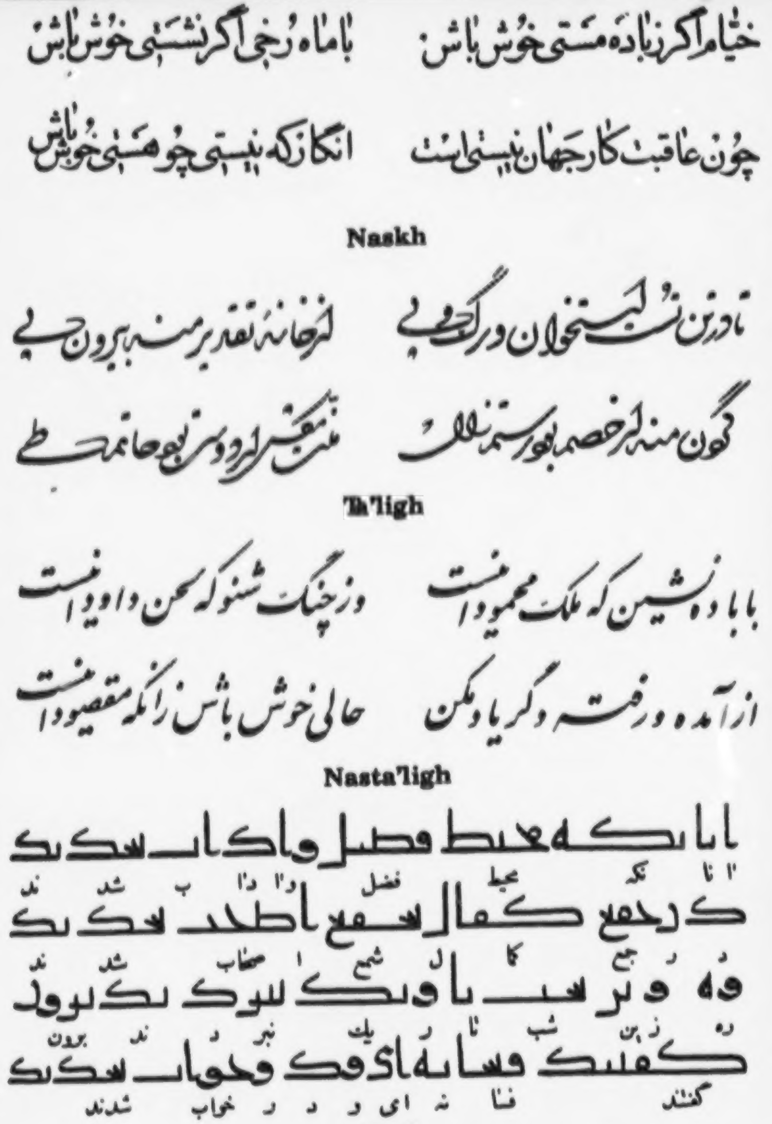

ألیس للإنسان إلا ما سعى

naskh

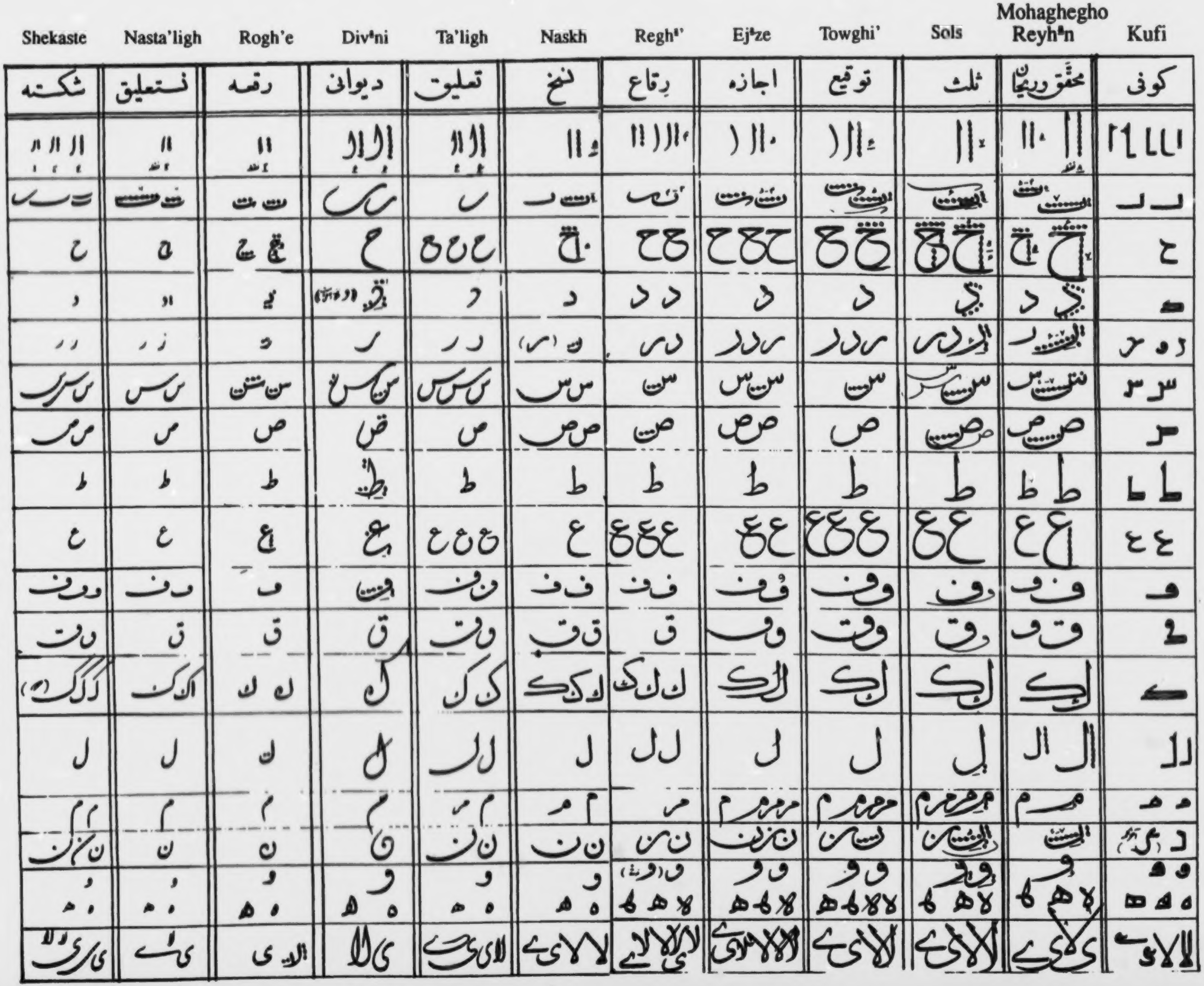

قال علی علیه السلام الجود حارس الأعراض والحلم

sols

(figure 1.8) Samples of **Shekaste, Naskh,** and **Sols** writing styles


خیام اگر ز باده مستی خوش باش
با ماه رخی اگر نشستی خوش باش
چون عاقبت کار جهان نیستی است
انگار که نیستی چو هستی خوش باش
Naskh
تا در تن تست استخوان و رگ و پی
از خانه تقدیر منه بیرون پی
گردن منه ار خصم بود رستم زال
منت مکش ار دوست بود حاتم طی
Ta'ligh
با باده نشین که ملک محمود این است
وز چنگ شنو که لحن داود این است
از آمده و رفته دگر یاد مکن
حالی خوش باش زانکه مقصود این است
Nasta'ligh
Kufi

(figure 1.9) Samples of **Naskh**, **Ta'ligh**, **Nasta'ligh**, and **Kufi** writing styles


Shekaste
شکسته
Nasta'ligh
نستعلیق
Rogh'e
رقعه
Divᵃni
دیوانی
Ta'ligh
تعلیق
Naskh
نسخ
Reghᵃ'
رقاع
Ejᵃze
اجازه
Towghi'
توقیع
Sols
ثلث
Mohaghegho Reyhᵃn
محقق وریحان
Kufi
کوفی

(figure 1.10) Table of a few styles used with Arabic Alphabet

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MEANING

THE HOLY KORAN

Existence is the *Sea* and *parole* the sea shore,
Words are the seashell, *cognition* the heart's pearl.

With each wave, thousands of glowing pearls,
Are overflowing, in *discourse* and tales.

O! so many waves, every second, come from Him,
Still, not one drop will diminish his realm.

Pure *knowledge* is deep in that Sea,
His pearls, buried under *sounds* and *letters*.

As the *Meaning*, impoverished, loses its value,
The need arises, to illuminate through examples.

یکی دریاست هستی ، نطق ساحل
صدف حرف و جواهر دانش دل

به هر موجی هزاران درّ شهوار
برون آید ز نقل و نصّ و اخبار

هزاران موج خیزد هر دم از وی
نگردد قطره ای هرگز کم از وی

وجود علم از آن دریای ژرف است
غلاف درّ او از صوت و حرف است

معانی چون کند اینجا تنزّل
ضرورت باشد آن را از تمثّل

13th-century: Sheikh Mahmud Shabastari, *Golshane Rªz*, p.90

Introduction: Regardless of the culture in which it is written, each book has a general topic which can be narrowed down to a specific subject. The subject of the Holy Koran is the cognition of human essence. In this book, knowledge of the human being is recorded and examined; both the external and internal aspects of its being are considered. As a linguist, inclined towards cognitive science, my purpose here is to clarify some issues about *words* and *meanings,* and to point out our dependency on external and internal processes in order to achieve understanding; only after such an attempt will I feel comfortable discussing *meaning* as it relates to the understanding of the Holy Koran. The notion of *self* (cognition of human essence), and its importance as a prerequisite for a better understanding about others and the world in which we live, has been discussed earlier and will not be addressed at this time[1].

Every book or written text represents a description, an analysis, or a discussion *about* a subject and its reality. No matter how masterfully done, writings, discussions, and descriptions still remain only different forms of narration *about* a subject. All discussion turns around a certain "truth", which in the mind of the *speaker* takes shape based on subjective experiences, memory, mental ability, acquired knowledge, and psycho-social or physical elements. Since the *listener* is subject to similar conditions and influences, there is often very little connection between the "truth", its reality, and the way it is described and perceived. Thus, when put into words, any *reality* can be and is severely distorted.

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[1] See *Preliminary Remarks*; Elahé Mir-Djalali 1979, 1980.

With this in mind, I will consider *words, concepts,* their *subjectivity* and *relativity.* It is important to establish some basic premises prior to approaching any written material, especially a text as significant as the Holy Koran.

I Words vs. Concepts: Words do not carry meanings; they only refer to them[2]. We refer to things by their arbitrary names, but a name does not tell us all there is to know about a thing. There is an old Persian folk expression: "Just by saying sugar, the mouth does not become sweet". Although the word sugar awakens in the mind of those who have experienced its taste

an idea about sweetness, the word by itself does not carry the taste, and will not have the same meaning for a person who has not tasted sugar. The same principle applies to all other words. Thus the more abstract a concept is, the more difficult it is to discuss and perceive its meaning, and the more important the role of the *speaker* becomes in first having knowledge and then being able to truthfully communicate it at an understandable level to the listener. However, no matter how skillfully this is done, the *listener* will process the information through his own personal system.

Linguists, as specialists in the matter, have been analyzing languages for centuries. From Greek antiquity (5th century B.C.) and the monumental work in India of the Sanskrit grammarian P^{a}nini (ca. 6th century B.C.) through the Renaissance (12th, 13th-century) to what has been called scientific linguistics -- comparative philology, descriptive linguistics, structuralism, transformational theory, generative and construction grammar, etc. -- linguists have worked extensively with the elements of language that are most accessible to them for classification and most measurable by concrete means.

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[2] This concept, well established in modern linguistics, is also maintained by most humanists: see especially Molana Shah Maghsoud Sadegh Angha (1953), reprinted 1986, *Manifestations of Thought*, Verdugo City, California, M.T.O. Publications (This publication eloquently covers the subject -- pp.1-5, 8, 12 and further discusses the influence of background knowledge and personality on our perception of the things of this world -- pp.48, 55, 69. a small portion of this text is included in the Selected Readings section).

As discussed in the *Preliminary Remarks,* modern linguistics has made considerable contributions to the study of language and communication. Some research has been directed towards *semantic structure* in an effort to access the intricate mechanisms of the human mind[3]. From Transformational Grammar through Generative Semantics, the notion of *grammaticality* has evolved into *appropriateness*. The *speech act* has been considered a connecting link between syntax and semantics. Some scholars have sustained the misconception that the written word actually contains its meaning (as opposed to the speech act, which is an evolving *performance* that takes place within an interaction). This is simply not true: although written words are more rigid than speech utterances, their apparent stability is not sufficient to explain their meaning. As a whole, with only a few exceptions, linguists have been working with well-founded classifications and organizations of the speech elements.

It may help the reader if I resort to an old and well-established position in linguistics: the distinction between *Langue* and *Parole* as made by Ferdinand de Saussure, whose French expressions are also used in English and in disciplines other than linguistics. Later Noam Chomsky introduced the similar notion of *Competence* vs. *Performance*. Generally speaking, both sets of expressions refer to the two aspects of the "human communicative tool" commonly known as:

1) *language:* The ensemble of phonological, morphological and syntactic rules of a language in the abstract, and
2) its *use:* All utterances made by individuals using the language, in a concrete observable manner.

This terminology is used in order to establish a clear distinction between the abstract concept of a language as it is generally referred to, i.e., French, English, Persian, or Chinese, and its actual form used in speech or writing[4].

Another widely used set of Saussurian expressions is the famous pair *Signifiant* vs. *Signifié*. These expressions have also been used by the French scholar Jacques Lacan and others in psychology. They are the exact replica of a pair of expressions, 'اسم و مسمّی /esmo mosamm^{a}/, or 'لفظ و معنی /lafzo ma'n^{a}/, used in Persian literature since the beginning of the Islamic influence[5]. Regardless of their names and who used them first, these concepts point to the difference between:

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[3] Chomsky 1957, 1964; Grice 1975; Lakoff 1970, 1980a, 1980b; Ross 1973.

[4] More comprehensive definitions are available on the subject, but our intention is to simplify these concepts in order to enable readers from all disciplines to follow without too much difficulty.

1) *Signifiant*, /esm/ اسم or /lafz/ لفظ : the *form* of a morpheme; its physical and phonological realization; the outside manifestation of a word related to the world of senses; and
2) *Signifié*, /mosamm^{a}/ 'مسمّی or /ma'n^{a}/ 'معنی : the *substance* of a morpheme; its deep semantic value; the inner essence that dominates all other levels by its authenticity.

What modern linguistics has offered is empirical data on the elements of speech, and analysis of the *most obvious* aspects of language. Whether in the framework of *Langue/Parole* or *Competence/Performance*, it is only the *Signifiant* that has been extensively analyzed and studied. The main reason for this is that the physical forms of words are easily accessible and ready to be examined, measured, and classified. Therefore, it has been relatively easy for scientists to develop rules, theories, and classification techniques for the elements of phonology, morphology, and syntax, those being the most tangible elements of language.

However, study and analysis of what is called *Signifié* has been, and continues to be, problematic. Whether in linguistics, philosophy, psychology, or cognitive science, access to the deep substance of *meaning* remains an impossible task. The more scholars have tried to find reliable ways of measuring it, the more they have had to resort to a variety of theories, and the more they have discovered the complexity of the issue. Despite this difficulty, semantic structures of languages have been studied and some conclusions have been drawn. As with the other linguistic elements, the *most obvious* and conventional elements of meanings and the most concrete concepts have been studied and scientists have performed the task with reference to a set of data collected from native speakers of the language under study. Needless to say, the elements considered *most obvious* are constantly questioned, and the accuracy of data is often reevaluated and is not accepted by all native speakers. Because new findings, claims, and theories are constantly appearing, there is very little the scientist can do to overcome discrepancies and formulate comprehensive and reliable rules.

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[5] References to these expressions are found at least as early as the 13th-century: Mowlavi, Sheikh Mohammad Jal^{a}leddin Rumi, reprint 1975. *Div^{a}ne Shams Tabriz*. p.258. Safi Ali Shah Publications, Teheran, Iran; Shabastari, Sheikh Mahmud, reprint 1989. *Golshane R^{a}z*. pp.55, 96. Zab^{a}no Farhange Ir^{a}n, Tahuri, Teheran, Iran; Angha, Molana Shah Maghsoud Sadegh, 1964. *Ham^{a}se Hay^{a}t*. p.5. Verdugo City, California, M.T.O. Publications; same author. reprint 1983. *Masnavi Sh^{a}hedo Mashhud*. p.46. IKM Printing, San Francisco, California, M.T.O. Publications. (Poetry included in the Selected Readings section.)

Therefore, since this is the condition under which the *most obvious* concepts are studied, the *least obvious* concepts are far from being reached; and their very existence is often questioned. The methods used examine the tangible aspects of things, as it is easier to define a word like "pencil" than a word like "democracy". Scientists have a heavy load of information to classify and organize at that level alone. Thus, the deep concepts and hidden dimensions of human mind, which are not as easily accessible, are often not addressed. This emphasis on the *most obvious* could be contributing to what is called a "superficial" society, where people accept easily available information and generally *ignore or deny* whatever is difficult to access and perceive.

In conclusion, words are only references to things experienced. All things experienced through our senses are constantly under question and there is very little agreement among people about the way they feel or perceive the things of this world and of their environment. The deeper a concept is, the more it is considered abstract *(least obvious)*, therefore more difficult to name or describe. There is not one linguistic, psychological, scientific or any other kind of rule to enable us to describe the sweetness of sugar so well as to create the exact given taste in the mouth of a person who has not experienced it. Study has shown that not only do people experience things in different ways, but that it is possible for an individual to understand the same range of experience in different ways[6]. Thus, it would seem that *meaning* is closely related to experience, and in fact could be considered as an integral part of each human being and his experiences.

We come now to the second premise, which is about our dependence on specific experiences and other human faculties in order to achieve some understanding about the world of meanings and its *relativity.*

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[6] Gentner and Gentner. 1982. "Flowing Waters or Teeming Crowds: Mental Models of electricity". In D. Gentner and A. L. Stevens, eds., *Mental Models*. Hillsdale, N.J.: Lawrence Erlbaum Associates; Kay, Paul. 1979. "The Role of Cognitive Schemata in Word Meaning: Hedges Revisited". Department of Linguistics, University of California, Berkeley; Lakoff, George, and Mark Johnson. 1980. *Metaphors We Live By.* Chicago: University of Chicago Press. Sweetser, Eve. 1987. "The definition of lie". In D. Holland and N. Quinn, eds., *Cultural model in language and thought*, pp. 43-66. Cambridge: Cambridge University Press.

II Relativity and Concepts: Words and utterances are formulated by the *speaker* and perceived by the *listener* based on the following:

Personal Experiences	(direct, practical and individual experiences)
Mental ability	(the faculty of understanding, reasoning, memorizing, accessing and using information)
Learned Experiences	(information learned from others, family, society, schools, books, etc.)

Presence, absence, and different degrees of intensity of each of these elements, along with socio-cultural variations and physical restrictions, dictate the level of knowledge and understanding that an individual can achieve about a specific subject, about his own place in this world and in relationship to his environment. Therefore, every concept is bound to be only *relatively* experienced, *relatively* expressed, and *relatively* understood.

As we have seen, books and written materials are only the physical representation of a description *about* a certain reality. The purely physical form of words, which do not carry meaning by themselves, and the relativity of concepts that are represented by the words, are excellent examples of the degree of subjectivity present in all aspects of spoken words or written texts. Thus, the existence of a gap between words and their meanings is easily understood. Moreover, it is a fact that the description of reality constantly changes according to the characteristics of each individual, and as a result, any *truth* or *reality* is encumbered by a multitude of individual interpretations.

Here we need to return to the notion of *reality* (what is real?), and we should note that because of the limitations discussed above, human beings' notion of reality is bound to be distorted and most certainly is adapted to each one's own conditions and conditioning. In any type of exchange, whether spoken or written, only a partial knowledge *about* what is real can ordinarily be achieved. The importance of the source *(speaker)*, his reliability, and his objective and fully experienced knowledge of the subject remains a primary consideration.

The things of the world take shape in our understanding (real to us), and become accessible to our senses as we experience them. A book, a newspaper article, a flower, or more abstract things like *love* and *death* are only as real as our experience of them. It is through experience that we establish a mental register of all things for future references. And our experiences are most often made, within our time and space, through our physical senses. Normally we are able to see, taste, hear, touch or smell and often we use a combination of several senses. The more accessible a thing is to those senses, the better we can understand and register it. A flower can be seen, touched, smelled and perhaps tasted, but what we do with the concept of "love" is entirely different. I would like to leave the understanding of that concept to the reader by saying: Just imagine the word "love" used by a mother, a priest, a child, a patriot, a lover, a friend etc. Thus, as difficult as it may be, a given description of a flower is conceivably less ambiguous than the description of "love"; in both cases, we can understand them accurately through our experiences. Therefore, things become realities for us through the experience of our senses, and when we can measure them based on our own standards (using those same senses). This concept has been recognized and discussed extensively throughout Persian literature related to *Erfan* (Sufism)[7], using the expression چهار چوب احساسات /ch^{a}h^{a}r chube ehs^{a}s^{a}t/ *frame of the senses*. Also described in that literature are the limitations, the induced errors, and the relativity of the senses, as opposed to the unchangeable حقیقت مطلق /haghighate motlagh/, *Absolute Realm of Reality*. The knowledge of this dimension cannot be achieved through the physical *senses;* it requires access to deep *inherent senses* related to a stable, unchanging world of metaphysics[8].

Just as Saussure borrowed his expressions from French grammar to discuss certain concepts with more clarity, we are encouraged to introduce from Erfan the notion of the *frame of the senses* vs. the *realm of reality,* in order to facilitate the understanding of some fundamental concepts:

Frame of the Senses: the *relativity* of the changing experiences as they are processed through our physical senses.

vs.

Realm of Reality: the *absolute* which belongs to the unchangeable, unique and universal truth, accessible only through non-physical senses.

Perhaps the foregoing discussion makes it easier to perceive that based on human capacity to conceptualize experience, alternative conceptual systems exist. Thus, the subjective ways in which we perceive meaning in general should be easier to understand.

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[7] **Erfan**, pronounced /erf^{a}n/ عرفان , is known in the West as Sufism, in existence since the 7th-century. This word is derived from /arafa/: true knowledge, understanding, and full cognition.

[8] See H^{a}tef Esfah^{a}ni; Sheikh Mahmud Shabastari; Sheikh Abu Ali Ebne Sina; Mir Jalaleddin Abolfazl Angha, included in the Selected Readings section.

III The Holy Koran: What was said about all communications, books, and written materials applies also to the Holy Koran. Once the revelations were explained by the Holy Prophet of Islam, Hazrat Mohammad, to his people, they were interpreted by others. The more they were interpreted, within the *frame of the senses,* the further they became removed from their *absolute reality.* Human beings, with their multiple conceptual systems, handled the Koran in the same way as every other material: among themselves, they reduced its universal and absolute concepts to their own limited, specific domains, as much as they could. The most refined heavenly inspirations from *the realm of reality* were turned into *the relativity of senses,* and through this process the Holy Koran, *The Book of God,* was turned into the *book of people*. They used it as the primary source for the confirmation of their own thoughts and principles.

Among the disciples of Hazrat Mohammad, many listened and many interpreted His *parole* کلامُ الله in their own subjective ways. Hazrat Mohammad made the following famous statement about Hazrat Ali Amir-al-Mo'menin: **Whoever sees the light of Ali, has seen the light of God,** as a testimony of the way Hazrat Ali had perceived and was able to understand the "Language of God" لسانُ الغیب . Since it is impossible to make sense of any utterance without having the fundamental knowledge of a specific language, the first requirement for understanding the Holy Koran, the book of God, would be knowledge of the "Language of God". That language is not, as many have interpreted this expression, the Arabic language. Rather, knowledge of the true "Language of God" is the notion that was referred to by the Prophet in speaking about Hazrat Ali: the ability to understand the revelations as a light which shines, reflected from a polished object -- **the reflection of a light being closer to the reality of light than the words which would describe it.**

Because the Holy Koran was written in Arabic, many think by mistake that Arabic can be referred to as the language of God. Hopefully, the discussion in this section has been sufficient to prevent this type of errors in the mind of the reader. Since Arabic is the language of the Prophet of Islam, naturally the revelations have been reported in that language; all of his people knew Arabic, but the Holy Prophet referred to Hazrat Ali as the knowledgeable in the "Language of God". The physical language is only a tool with which the reality perceived from within is described. Although knowing Arabic helps to avoid an additional layer of meanings added to the texts by translators, their points of view, and their tastes, knowledge of Arabic alone is not enough to understand the concepts contained in the

Holy Koran[9]. Likewise, as the words do not carry meanings, the ability to read alone will not enable a reader to understand the complexity of a text. In English for example, understanding a medical or a philosophical publication requires a combination of personal experiences and related learned materials, and it is not just given to anyone who can read English.

In conclusion, the ability to read and understand Arabic is not sufficient to understand and interpret the inherent *meaning* of the Holy Koran. Even if a certain degree of understanding is achieved, it is based on the *relativity* of concepts and remains a personal experience. Since an excellent understanding is the prerequisite for an accurate interpretation, the role of the *speaker* is significant. Thus the Prophet of Islam, referred to as /kᵃmele mokammel/ کامل مکمل (perfect and perfecting)[10], is able to truly explain the Holy Koran and to guide human beings. The *spiritually* appointed[11] *Imam* امام /emᵃm/ remains the *light of guidance,* illuminating the spiritual path (see in the next section *Islam, Concepts and Elements*).

The Holy Koran has been and continues to be used as the sole source of reference in Moslem societies, and the basis for all rules, regulations, and codes of conduct that govern the Moslem world. Everyone seeks in the Holy Book the confirmation of things they want to establish. This book, like all other written texts, has been subject to human manipulations. Needless to say, personal opinions, ideologies, and individual tastes are very much a determining factor in the interpretation of the Holy verses. The meaning that is found is based on the way the reader wants to understand it, and not the way it really is. As in all human societies, one way or other, man has kept following his rules of "ignore and deny" or

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[9] A comparison of multiple translations of the Holy Koran into French and English reveals the subjectivity of the translators and editors. The reader will understand if I do not give an extensive bibliography of these inadequate and tendentious versions. I will cite just one: N.J. Dawood, 1956, 1959, 1966, 1968, 1974, printed in Great Britain by C. Nicholls and Company Ltd., and available through Penguin Books in England, USA, Australia, Canada, and New Zealand. This least costly and most accessible translation is arranged not by verses but by clusters of variable numbers of verses (7-10-13, etc.) in order to give more freedom of speech to the translator, who indiscriminately uses his taste in choosing a vocabulary that could be considered by many as pejorative. This same N.J. Dawood has translated the *Tales From The Thousand and One Nights*, which he himself describes (at the end of his Koran translation) as "the lively expression of a lay secular imagination in revolt against religious austerity and zeal in Orient literature".

[10] The word /kᵃmel/ means the one who has all the qualities to be complete and perfect. The word /mokammel/, from the same root, means the one with the ability to complete others and bring them to perfection. This expression implies first full *knowledge*, then the ability to *speak, teach, guide* and *form* effectively.

[11] "Spiritual" is used here to make a distinction from politically oriented figures who have been ruling the Islamic world through years.

"divide and rule", taking from the Koran and interpreting it to fit his own purposes

The Holy Koran was sent to the Prophet of Islam Hazrat Mohammad on the night preceding the 27th day of the month of Ramaz^{a}n, known as the Night of *Ghadr*, as told in the Holy Koran (Sura 97: 1-5):

اِنّا أنزَلنا في لَيلَةِ القَدرِ (١)
وَ ما أدريكَ ما لَيلَةُ القَدر (٢)
لَيلَةُ القَدرِ خَيرٌ مِن ألفِ شَهر (٣)
تَنَزَّلُ المَلائكَةُ وَ الرّوحُ فيها بِإذنِ رَبِّهِم مِن كُلِّ أمرٍ (٤)
سَلامٌ هِيَ حَتّيٰ مَطللَعِ الفَجر (٥)

We revealed the Koran on the Night of *Ghadr* (1)
Would this let you know how the Night of *Ghadr* is (2)
The Night of *Ghadr* is better than a thousand months (3)
On that night, by the permission of their Lord and at His command,
the angels and the Spirit[12] came down with all decrees (4)
That Night is Peace until the rising of the dawn (5)

For the knowledgeable, the Holy Koran remains a celestial book, because the source of its meaning is not to be found on earth. What man has extracted from the Koran is commensurate with his own needs and subjectivities. The source and the true meaning of the Holy Koran is not accessible to the ordinary man because of his inability to go beyond his own physical senses. Unable to reach and understand, he applies his convenient rule of "ignore and deny", which means that whatever he is unable to understand does not exist.

Through the years, the beautiful, the pure, and the uncovered manifestation of the holy inspirations from the realm of absolute reality has become cluttered by the mindset of human beings and their relative, subjective, and limited ability to understand. I can refer here to the famous words of شیخ محمود شبستری Sheikh Mahmud Shabastari[13], the great 13th-century Iranian scholar.

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[12] Angel Gabriel, the angel of the highest rank.

[13] Shabastari, Sheikh Mahmud, reprint 1989 *Golshane R^{a}z*. p.43. Zab^{a}no Farhange Ir^{a}n, Tahuri, Teheran, Iran. (He is one of the most famous 13th-century Iranian scholars.)

چو نبود ذات حقّ را شبه و همتا
ندانم تا چگونه داند آنرا
چو آیات است روشن گشته از ذات
نگردد ذات او روشن ز آیات
همه عالم زنور اوست پیدا
کجا او گردد از عالم هویدا
زهی نادان که او خورشید تابان
بنور شمع جوید در بیابان

Nothing can be compared with the Pure Essence of God,
How could a man recognize Him?
As the verses in Koran are understood by Essence,
How could the Essence be explained by verses?
The whole world can be seen by His light,
How then could He be seen through worldly things?
O! so many ignorant are looking,
To find the Sun by a weak candle-light.

As a book, the transparent purity of the Holy Koran has been tarnished by human beings and their subjective understanding and interpretations. Otherwise, from the point of view of its content alone, once the layers of human explanations are dissipated, the true meaning of the Holy Koran gleams with the tangible reality, pure simplicity, and radiance of a drop in the early breeze of Dawn:

Holy Koran (Sura 50:16)

وَ لَقَد خَلَقناالاِنسانَ وَنَعَم ما توَسوِسُ
به نَفسُه وَ نَحَنُ اَقرَبُ اِلَيهِ مِن حَبلِ الوَريد

(We created man and are aware of his temptations; We are closer to him than his jugular vein).

***

ISLAM

CONCEPTS AND ELEMENTS

Introduction: Islam continues to be vigorous in a world of modern technology, where the human condition is in a highly critical state of anguish and chaos. As the last revelation of the cycle of Prophets, Islam invites the human race to *submission* to the divine order[1], which leads to inner peace and harmony, gifts of God the Creator.

Islam addresses, with precision, everyone in the human race about his position in creation and in front of God; this takes place in a world of confusion and discord where modern schools of thought have come to systematically ignore the fundamental human question about the "raison d'être" (reasons for being born, for living in this world, and for dying). Furthermore, the world of advanced technology has become entangled with the philosophy of the "Absurd", the "Death of God" and the rebirth of the "empty preacher" and "human puppets" whose existence and movements are controlled by material satisfaction. And man is conditioned to embrace such philosophies in societies where only material wealth speaks and those without it remain powerless (although no longer silent).

In the confusion of this world, the human being remains distracted, his energies dispersed, unable to reach inner understanding and peace. Since he is unclear about the fundamental question, his "raison d'être", man cannot reach the deepest state of peace and tranquility. Reflective people come to understand this dilemma at some point in their lives and look for answers.

Thus we have seen particular interest directed towards the East and its culture, poetry, literature, and mysticism. However, Islam as it is understood in the West has often been ignored in spite of its ability to address the deepest of mankind's aspirations. Only those who are able to distinguish the reality of Islam from what human beings have done with it in order to follow their own motivations are able to adhere to it and benefit from it. Many are aware of Islamic Sufism, which stands apart from political manipulation and addresses the reality of *religion* and the essence of the human being defined by the absolute, without racial, sexual, or political bias.

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[1] The word Islam means Submission, and by extension Submission to God.

The metaphor of faith is a dangerously potent instrument in the wrong hands, and religion has been consistently misused in our societies. In the previous section *(Meaning and The Holy Koran)*, we have seen the way people handle concepts and meanings based on their own views, according to their own experiences, and for their own purposes. Religion has been subject to the same treatment, and through thousands of years has been manipulated by people towards purposes other than its original one, which is the well-being of mankind. Instead it has been used by politicians to "divide and rule" people and populations.

Ignorance, the first handicap; the *inability* to know and acknowledge that "ignorance", the second; and being targeted through the unstable *frame of the senses*, the third handicap, have made man vulnerable and open to be exploited through religion. This is observed in all aspects of religion, in different layers of societies, among different countries and people, and the discussion is not at all exclusive to Islam.

Unfortunately, Islamic studies around the world have not always been impartial and objective. Political issues have interfered with the outcome of most works on the subject[2], not only recently, but over many generations. Islam has been severely manipulated for political and economical gain; separatists have exploited the gap between Shiite and Sunni in order to divide the Islamic faith and rule more effectively. The literature on the subject remains extremely biased. Common knowledge about Islam is usually both limited and erroneous; its teachings have been deformed and reduced to gross exaggerations. Many still think about Islam in terms of the three famous notions of Fanaticism, Fatalism, and Polygamy. Recent events in Iran and on the world political scene, where Islam has been misused for the fulfillment of political ends, have not improved understanding of Islam.

Within the scope of this work we intend to objectively consider some of the most primary underlying concepts. The reader remains the judge, but one who is now more aware of the subjectivity involved both here and in his own way of perceiving and reasoning. We expect this will help dissipate some of the misconceptions that have been created in the minds of people by the subjectivities discussed in the previous section, and by political situations and events generally related to economic gains.

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[2] Du Pasquier, Roger, 1984. *Découverte de l'Islam*, p.16. Institut Islamique de Genève, Edition des Trois Continents.

The Meaning[3] of the word Islam: It is important to point out that Islam اسلام /eslªm/ means *Submission to God*, which is the universal notion of conformity to God's will; it is based on the reaffirmation of the eternal Reality, and the re-establishment of the universal Revelation, including what preceded Islam. This Arabic word is closely related to /selm/ سلم and /salªm/ سَلام (peace), and to /salªmat/ سلامت (salvation).

I The Teaching of Islam: According to Molana Salaheddin Ali Nader Angha[4], "...the place for peace and stability lies within the spiritual dimension of man...while the teachings of the Holy Prophet Moses (peace be upon him) were directed to train man in relationship to his fellow man and the environment, the Holy Prophet Jesus (peace be upon him), in the more elevated school of God, came to teach affection and the more delicate aspects of man... he wanted to teach mankind a vaster sphere of awareness... [and Holy Prophet Mohammad (peace be upon him) came to teach the essence of man]... For this reason, from the point of view of *Erfªn* (Sufism), it is necessary to know man and his universal personality... his central and original inner source that researchers do not know... In Erfªn, recognition of the true sense of religion, the ultimate goal of the Holy Prophet and Saints has been the attainment of an ideal, which is synonymous with eternity and final peace... Islam, as the eternal essence of religion, reaffirms the preceding messages sent for the humanity by God and through other messengers."

True Islam is a timeless faith that allows realities and values from the past to evolve to present ways of life.

I.1 The Meaning of the word Allªh: The word *Allªh* الله means "God" and is used among Moslem populations regardless of nationality and native language. This word refers to Him, the absolute divine. It is erroneously interpreted by many in the West as the name of the Moslem "God", different from the "God" Christians and Jews worship, as if several existed. This is another example of people's subjectivity that needs to be pointed out. The crucial fact sustained by Islam is that **God is Unique, but people's understandings of God are many.**

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[3] The capital letter is used as a reminder of the general subjectivity involved in our perception of "meaning" and of the "world".

[4] Angha, Molana Salaheddin Ali Nader Shah, 1987. *Peace*, p.17, 27, 28. Verdugo City, California, M.T.O. Shahmaghsoudi Publications. Hazrat Pir is the 42nd master of Maktab Tarighat Oveyssi Shahmaghsoudi which goes back to Oveys Gharan, a contemporary of the Prophet Mohammad and Imªm Ali, founder of **Erfªn**, Islamic Sufism. See references to Hazrat Oveys Gharan in *Kashfol Mahjub*, pp. 83-85.

Holy Koran (Sura 2: 255)
اللّه لا اِلهَ اِلاّ هُوَاَلحَيُّ القَيَّوُم...
(God is not but Him, the Absolute life and the Eternal one[5])

I.2 The Concept of Religion, /din/ دين: In Islam, there is no notion of original sin, therefore there is no imperative pressure into the religious act (e.g. baptism). Religion is viewed as the light that illuminates the way for the mankind. It frees man from misery and dark ignorance, and leads him towards peace and harmony.

Holy Koran Sura 2: 256
لا اِكراهَ فِي الدّين قَد تَبَيَّنَ اَلرُّشدُمِنَ اَلغَي
(There is no coercion in religion, which is the path of true guidance distinct from error)

I.3 The declaration of faith: An indication of Islam's clear message for all is in the apparent explicitness of its doctrinal enunciations as demonstrated by شهادت /shah^{a}dat/ (declaration of faith):

لا اللّه الااللّه محمّدٌ رسولُ اللّه
/l^a el^{a}ha ellall^{a}h mohammadan rasuloll^{a}h/
(No God is, but God. Mohammad is the Messenger of God)

These simplest of statements have the potential to contain the universe if truly understood. The true understanding of /l^a/ لا , /all^{a}h/ اللّه , and other concepts discussed here cannot be achieved through simple translation. For basic cultural understanding, which is our goal, it is important to mention that love, compassion, God, and religion are felt from within and forever reside in the heart of the true Moslem.

In societies where individual fulfillment has replaced family loyalty, responsibility, respect, and authority, and in a world where most established values, disciplines, and principles are rejected, the teaching of Islam and submission to God's will مشيّت /mashiyyat/

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[5] Special attention should be given to the Arabic construction of sentences. Notice that the first sentence starts with the word اللّه (God), and the "declaration of faith" (see below) starts with the word لا (not). Each word has its own place, its own impact, and its own significance accordingly.

may sound outdated to many. On the other hand, for those who explore enough to find out about the importance given to individual human beings and their mental, physical, and spiritual well-being, Islam brings the long-awaited self-conscious discipline necessary to maintain a healthy balance between body and soul. Let us consider a few of the most important concepts, keeping in mind that in trying to review such deeply ingrained notions in a short period of time we will get only a sketchy overall impression, but one that will be hopefully beneficial in clarifying some of the important principles.

II Koranic Concepts:

II.1 The Opening Sura in the Holy Koran, /f^{a}teha/ فاتحه : This opening Sura is considered the most important Sura, an all-inclusive summary of the content of the Holy Koran. It is cited at the beginning of each /rok'at/ رکعت (recitation) of the prayer and at many other occasions. A translation of its words would be the best explanation we could offer the reader.

- It is important to notice that many have spoken about each letter and every word contained in this Sura. The main issue is to be aware and reflect at the level of the essence of each word, and not to repeat words without a deep awareness of what each one stands for.

بِسمَ اللّهِ الرَّحمنِ الرَّحیم
To the Name of God:
the Compassionate, the Merciful.

Praise to God,
Lord of heavens and of earth,
the Compassionate, the Merciful,
Lord of the day of judgment.

It is You that we worship,
It is You that we implore.

Guide us on the right path:
the path followed by those You have fulfilled with Your Grace,
and not the one followed by those who deserve Your anger, and those who are lost.

II.2 Prayer الصّلاة /assalᵃt/, نماز /namᵃz/ (prayer)[6]: The word /salᵃt/ means "call" and it refers to a sincere and profound longing and wanting خواست و طلب /khᵃst va talab/. It is seeking closeness to God and His will, مشيّت /mashiyyat/, through one's own inner pure essence of being, فطرت /fetrat/[7]. *Salᵃt* is to be performed with حضور قلب /hozure ghalb/ (presence of heart), the state of concentration, the renunciation of all thought (good or bad), and the complete mental and spiritual commitment to the intent of seeking God: man with God, and nothing separating them. This is the reality of religion and prayer in عدل و ميزان/adl va mizᵃn/, where the human being is established in perfect balance and harmony with God. The *presence of heart* encompasses all these other considerations, and is the main indispensable condition for the prayer to be true. The Prophet of Islam, Hazrat Mohammad (peace be upon him) said:

لا صَلوة اِلاّ بِحُضورِ القَلب

(There is no prayer, but with the presence of heart)

A few other elements of Prayer are:

- Commencing with *knowledge*. This is the spiritual knowledge and cognition of God which can be reached only through the heart. This knowledge is not a simple mental exercise during which, like a computer, our brain functions based on what has been fed into it, rather, it takes source from a deeply ingrained knowledge in فطرت /fetrat/[7]. Thus, it is with a profound cognition at the level of the deep personality that /namᵃz/ نماز (prayer) is to be accomplished by the individual relieved from all thoughts other than God, and concentrated in his *heart*. Without such a state a prayer is not considered a true prayer, rather it is seen as a superficial way of performing religious duties.

- Rising with *Modesty*, performing with *reverence*, and returning with *awe*. These all come together in one and the same attitude which is the dissipation of the individual's outward personality in order to allow his deep /fetrat/ فطرت to surface. In that state of physical and spiritual readiness, in touch with its own reality, من /man/ (I, self) addressing God can only be *modest*, in *reverence*, and with *awe*. The prayer is thus accomplished with body and soul involved, truly from the heart, /man/ من (I, self) alone with God.

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[6] What follows is based on the teaching of Hazrat Salaheddin Ali Nader Shah Angha; see also Molana Shah Maghsoud Sadegh Angha, 1915. *Al Rasᵃ'el* reprint 1986. University Press of America, Lanham, New York, London.

[7] The concept of فطرت /fetrat/ has been commonly translated by the layman as "deep tendencies". A fuller translation would be: the pure essence of the human being and the inner potential for spiritual growth. فطرت is also discussed under X Responsibility in this section.

II.3 Praising God ذکر /zekr/ (mention, invoke the name of God, praising of God, commemoration, remembrance): This word means mention, and performing *zekr* is not only with the lips but also from the heart, with the engagement of the whole body and soul. This means with total respect in adherence to the Sacred Law in the movement of the body[8]. Hazrat Ali said this about *zekr:*

"*Zekr* is the joy of lovers, the light, the growth and the key to recognition",
and about prayer:
"I did not worship you for the promise of paradise, nor the fear of hell, but in *greatness* I saw You, then I worshiped."

- Performed in humility, combined with truthful words and rightful deeds, *zekr* is the purifier, which prevents the heart from transgression and brings peace and tranquility to mankind.

Holy Koran (Sura 55:1)
الرحمن عَلّمَ القران خلَقَ الاِنسان علّمَهُ البَيان

(The Merciful, He taught the Koran, He created mankind, He taught the speech)

Holy Koran (Sura 13: 28)
...تَطمَئِنُ قُلوبُهُم بِذِكرِالله...

(Their hearts find comfort in the remembrance of God)

Holy Koran (Sura 4:103)
اِنَّ الصَّلوٰةَ كانَت عَلَي المؤمنينَ كتاباً مَوقوتاً

(Prayer is a duty for the faithful, to take place at appointed times)

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[8] Angha, Molana Shah Maghsoud Sadegh, 1915, reprint 1986. *Al Rasa'el*, pp. 25, 33, 35. University Press of America, Lanham, New York, London.

Holy Koran (Sura 11: 114)

واقِمِ الصَّلوٰةَ طَرَفي النَّهارِوَزُلَفاً مِنَ اللَّيلِ اِنَّ الحَسَنات يُذهِبنَ السَّيِّئاتِ ذلِكَ ذِكري لِلذّاكِرين

(Pray on both sides of the day and at night, as good deeds make amends for sins, and that is the praising of God for those who mention His name)

Holy Koran (Sura 2:152)

فاذكُرونِي اَذكُركُم وَاشكُرُوالي ولا تَكفُرُون

(Remember Me, and I will remember you. Give thanks to Me and never deny Me)

From Persian literature, these are lines of the famous poem by San^{a}'i (the complete poem is included in the Selected Readings):

ملکا ذکر تو گویم که تو پاکی و خدائی

/malek^{a} zekre to guyam ke to p^{a}kiyo khod^{a}'i/

(Lord, I will speak your praise, for you are pure and you are God)

نروم جز بهمان ره که توام راهنمائی

/naravam joz beham^{a}n rah ke to'am r^{a}hnam^{a}'i/

(I will not follow any path, but the one you guide me through)

II.4 Faith ایمان /im^{a}n/ (faith, trust, believe):

- *Faith* in God, *trust* in God, and *belief* in God have been explained in the Holy Koran by the metaphor of a strong unbreakable *cord* attaching the human beings to salvation, well-being and peace. Similar to the umbilical *cord*, attaching *fetus* to *mother*, this image is particularly strong and reassuring at the same time. True *im^{a}n* requires knowing and understanding; it is from the heart and unshakable.

Holy Koran (Sura 2: 256)

فَمَن يَكفُربالطاغوتِ وَ يؤمِن بِاللّهِ فَقَد اِستَمسكَ بِالعُروَةِالوُثقي لا اُنفِصامَ لَهاوَاللّهَ سَميعٌ عَليم

(Whoever renounces worshiping others, and puts his faith in God, has grasped a strong, unbreakable cord)

Holy Koran (Sura 3: 193)

رَبَّنااِنَّناسَمِعنامُنادیاً یُنادي لِلایمانِ أن امَنوا بِرَبِّکُم فَامَنّا رَبَّنا...

(Lord, we heard the call:" believe in the Lord"; and we believed)

Holy Koran (Sura 42: 36)

وَ ما عندَ اللّهِ خَیرٌوٌ أبقي لِلّذینَ امَنوُاوَعَلی رَبِّهِمَ یَتَوَکّلوُنَ ...

(And what is of God is better and more enduring to those who have faith and put their trust in Him)

Holy Koran (Sura 22: 38)
اِنَّ اللّهَ یُدافِعُ عَنِ الّذینَ آمَنوُا...
(Indeed God will protect those who have faith)

II.5 Repentance توبه /towbe/ (repentance) is purifying oneself of past sins and avoiding temptations, learning from mistakes.

- The first step for the purification of the heart and for all prayers to be accepted is *towbe*. True *towbe* is supported by truthful remorse, which is shown through the person's actions. In other words, the true *towbe* is not considered to be achieved with words and prayers alone, but through the individual's continuing behavior.

Holy Koran (Sura 20: 122-123)

ثُمَّ اجتَبَیهُ رَبُّه فَتابَ عَلَیهِ وَ هَدیٰ
(Then He accepted his repentance and rightly guided him)
فَمَنَ أتَّبَعَ هُدايَ فَلایَضِلُّ وَ لا یَشقیٰ
(And whoever followed His directions, did not become lost and in pain)

Holy Koran (Sura 29:69)
وَالّذینَ جاهَدُوافینا لَنَهدِیَنَّهُم سُبُلَنا
(Those who strive to believe in My realm, We will guide them to Our Paths)

II.6 Responsibility: In Islam, a greater responsibility than in other beliefs is borne by the human being as the most perfect of creatures. The notion of "original sin" is not admitted; man is created in total perfection, while sin is only learned later and is not innate.

Holy Koran (Sura 95: 4)
لَقَد خَلَقنَا الاِنسانَ في أحسَنِ تَقويم
(We created Man in the most noble perfection)

Holy Koran (Sura 32: 9)
ثُمَّ سَوّيهُ وَ نَفَخَ فيهِ مِن روُحِه ...
(Then He completed his full development, and breathed into him His spirit. Gave him eyes, ears, heart and intelligence)

Holy Koran (Sura 31: 28)

ما خَلقُكُم وَ لا بَعثُكُم اِلاّ كَنَفسٍ واحِدَةٍ اِنَّ اللّهَ سَميعٌ بَصير

(He created you from one unique essence, He will bring you back to life. He hears all and observes all)

- The basis of every human life is /fetrat/ فطرت , which is best translated by the true essence of human beings' existence. Thus, we are born with deep knowledge of the innate Truth, this absolute, unchangeable central point called God and the inner center of our existence. This potential is the foundation of all human beings and in Erfān, it is compared to the purity and oneness of pure gold.
- /fetrat/ فطرت , the perfect knowledge, becomes diffused and the innate pure gold encumbered with the accumulation of *learned experiences* within the *frame of the senses,* which are deviations from the Truth. This condition is compared to gold still mixed with earth.
- Only through the practice of Islam (Submission), and with the light of Revelation (the Prophet), who is the perfect model, and his direct appointee (the Imām), can one dissipate the obstacles and reach this pure inner knowledge.
- Those who deliberately deny the inner light, which would enable them to perfectly understand the meaning of the Revelation, take a step further into their self-inflicted ignorance and take a greater responsibility for it.

The Holy Prophet, Hazrat Mohammad رسول اکرم (Peace be upon him):

مَن عَرَفَ نَفسَهُ فَقَد عَرَفَ رَبَّه

کسیکه خود را شناخت خدای خود را شناخته است

(Whoever knows himself has known God)

II.7 Predestination or free choice: Every man is born with the potential in his heart to reach the light of knowledge; man is given potential from within, and guidance from God's Messengers, but he has the limited choice either to follow or to be lost.

- The potential is in every human being to receive Islam; the heart can find the light towards a unity with God.
- He is shown both paths; the power of God is in the making, and the freedom of man is to choose the path.

Holy Koran (Sura 15: 1)

تِلکَ آیاتُ الکِتابِ وَ قُرانٍ مُبین

(These are the verses of the Koran, the indicator of right from wrong)

Holy Koran (Sura 90: 10)

وُ هَدَینَاهُ النَّجدَینِ

(And didn't we show him the two paths?)

Holy Koran (Sura 18: 29)

وَ قُلِ الحَقُّ مِن رَبِّکُم فَمَن شاءَ فَلیُؤمِن وَ مَن شاءَ فَلیَکفُر...

(Say: this truth is from your Lord, he who wants, will believe in it, and he who wants, will deny it)

Holy Koran (Sura 13: 11)

...اِنَّ اللّهَ لا یُغَیِّرُ ما بِقَومٍ حَتّی یُغَیِّرُا ما بِأَنفُسِهِم...

(God does not bring forth change amongst people, unless they themselves move what is within them)

III The Holy Prophet

III.1 Prophetic mission: رسالت /res^{a}lat/ (Prophet and his mission), Hazrat Mohammad (peace be upon him) says: ***I was sent to complete the noble qualities of character.*** The Holy Prophet is referred to as the كاملِ مكمّل /k^{o}mele mokammel/ the complete, the perfect one - completing and perfecting one. /nabovvat/نبوّت , /be'sat/ بعثت , /res^{a}lat/ رسالت , /peyghambar/پيغمبر are a few of the expressions that refer to the prophetic mission. Unfortunately, there is a misconception at this level; many think they all have the same meaning and are interchangeable. It is important to point out the distinction between these concepts, by giving a simple definition for each word.

- /nabovvat/ نبوّت : The deep, inherent connection between man and God.
- /be'sat/ بعثت : Appointed by God, chosen to guide mankind.
- /res^{a}lat/ رسالت : The prophetic mission from God, and carried by His messenger.
- /peyghambar/ پيغمبر ~ /pay^{a}mbar/ پيامبر : The messenger of God.

The Night of *Ghadr* and the announcement of the prophetic mission was discussed earlier (page 30). Holy Koran (Sura 53: 1-11)

اَلنَّجم

Holy Koran (Sura 53: 1-11)

وَالنَّجمِ اذا هَويٰ (١) ما ضَلَّ صاحِبُكُم وَ ما غَويٰ (٢) وَ ما يَنطِقُ عَنِ الهَوىٰ (٣) اِن
هُوَاِلاّ وَحيٌ يُوحيٰ (۴) عَلَّمَه شَديدُالقُويٰ (۵) ذُمِرَّةٍ فاستَويٰ (۶) وَ هُوَ بِالاُفُقِ الاَعليٰ
(٧) ثُمَّ دَنا فَتَدَلّيٰ (٨) فَكانَ قابَ قَوسَينِ اَواَدنيٰ (٩) فَاَوحي اِلي عَبدِه مااَوحيٰ (١٠)
ما كَذَبَ الفُوادُ ما رَايٰ (١١)

1 - Sworn by the star that comes from the realm of purity to earth,
2 - Your master[9] has not been in error or lost.
3 - He does not speak out of his own senses,
4 - His words are nothing less than an inspired revelation,
5 - Taught to him by the mighty one[10].
6 - The mighty one remained in perfect balance.
7 - He[11] stood on the pinnacle of perfection.
8 - Then as He drew nearer,
9 - He came within the distance of the two bows or even closer[12],
10 - Then God revealed to His servant what was revealed.
11 - His[13] vision was confirmed by His own heart.

The Prophet of Islam was sent to guide human beings to discover and understand their own essence and distinguish their own shortcomings and mistakes as well as their heavenly qualities from within. Because of difficulties in understanding and interpreting that hinder the true perception of human beings, the messenger of God was chosen from the same people in order to be the best communicator:

Holy Koran (Sura 7: 63)

اَوَعَجِبتُم اَن جاءَكُم ذِكرٌ مِّن رَبِّكُم عَلىٰ رَجُلٍ مِّنكُم لِيُنذِرَكُم وَلِتَتَّقُوا وَلَعَلَّكُم تُرحَمون

(Do you think it strange that a warning should come to you from your Lord through a mortal like yourselves, and that He should exhort you to guard yourselves against evil so that God may show you mercy?)

---

[9] Hazrat Mohammad.

[10] Angel Gabriel.

[11] Hazrat Mohammad.

[12] Angha, Shah Maghsoud Sadegh, reprint 1987. *Principle of Faghr and Sufism*, p.3. Verdugo City, California, M.T.O. Publications. Reference is made to the point of connection between the two bows of امكان /emk^{a}n/ (Creation), literally this word means "possible", and لامكان /l^{a}mak^{a}n/ (Realm of God), literally this word means "beyond time and space". This pair of expressions are also used to refer to both worlds: earth (in reference to the physical world), and skies (in reference to the spiritual world).

[13] Hazrat Mohhamad.

III.2 Warnings: The Holy Prophet's warnings are clear and simple. In the Holy Koran, there is mention of Satan (the devil), his tribe, his deception, and Paradise. As we have seen, words are only used as points of reference in order to facilitate understanding of general issues and concepts. However, human beings have gone so far as to personify those and many other expressions. We have now in our minds images of a horned, ferocious animal-like character called **Satan**, and some science-fiction place as an image of **Paradise**. Islam is not about these man-made effects. Contrary to those conceptions, Satan does not have a defined face and figure that one could see and recognize[14]. Because of that, the deception is infinitely stronger. Everything and everyone that divert one's attention from pure heavenly qualities can be considered as Satan, be it our own animal instinct or our closest friends and relatives. Paradise is the place of peace and stability reached from within, when the conscience is clear of all wrongdoings towards yourself and others.

The prophetic mission is to help mankind first to get to know their own weaknesses and strengths; second, to strive towards the development of the heavenly gift of pure /fetrat/ from within, which is their strength; and third to be aware of and to avoid their own weaknesses as well as those of their peers. For the individual to achieve this task, which leads him to know peace and stability (Paradise), there needs to be first true faith; second, true recognition of mistakes; and third, true purification of heart and mind in order to better understand and follow the teachings. The rest remain unbelievers. Thus, we will end this chapter with the following Sura from the Holy Koran: (Sura 7: 27)

يا بَني اَدَم لا يَفتِنَنَّكُمُ الشيطانُ كَما اَخرَجَ اَبَوَيكُم مِنَ الجَنَّة يَنزِعُ عَنهُما لِباسَهُما لِيُريهُما
سَواتِهِما اِنَّه يَريكُم هُوَوَقَبيلُه مِن حَيثُ لاتَرونَهُم اِنّا جَعَلنا الشَّياطينَ اولياءَ لِلَّذينَ لا يؤمِنون

(Children of Adam! Let Satan not deceive you, as he deceived your parents out of Paradise. He stripped them of their garments to reveal to them their nakedness. He and his tribe see you whence you cannot see them. We have made the devils guardians over the unbelievers.)

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[14] Hazrat Ali Amir-al-Mo'menin (Peace be upon him). In *Nahjolbal'ghe*, on the nature of human beings, and the deceit of the face or appearances as opposed to what truly takes place in the heart.

PHONETICS & PHONOLOGY

I RULES OF PHONOLOGICAL TRANSCRIPTION

Human beings have been communicating for millions of years, using articulatory sounds and body motions to convey ideas. Compared with these ways of communicating, writing is one of man's relatively new inventions, which developed through written signs and was later turned into a system of alphabets.

It is important to keep in mind that in a phonological system, only the spoken sounds of a language are considered. Under no circumstances should the phonology be combined with or mistaken for the actual writing of words. Failure to maintain the distinction between speech sounds and orthography has been a common mistake among orientalists who have tried to use different phonological symbols to represent sounds that are alphabetically different. Further discussion in this section will shed light on the problem.

Another source of difficulty in discussing the sounds of a language is the misunderstanding or misinterpretation of terminology used by linguists. Some technical terms have created an undue sense of complication. This can be avoided by simply considering each element separately, and based on its pure scientific value within the system.

The purpose of this work is not to provide a lesson in linguistics or on phonetics and phonology. Literature is available on these subjects, and a bibliography is given at the end of this study with some of the most classical and comprehensive works of scholars in the field. However, in order to avoid confusion, a few of the commonly used expressions in phonology will be described in this section.

I. 1 Phonetics - The subject matter of phonetics is sound-features and the way they are organized into speech-sounds. This science provides us with detailed descriptions of all of the characteristics of the sounds of a language, called *phones*. Each phone is studied, precisely described and classified based on articulatory physiology, according to aspects of the vocal cords and the mouth cavity. Instruments such as spectrographs, sonographs, and other devices are used to measure the length, intensity, pitch, and other characteristics of speech sounds. Based on these specifications, a set of symbols has been created to represent, as accurately as possible, most individual and regional variations of the sound qualities in a given language.

An example of phonetic differences in English is the vowel quality in the word *car* as it is pronounced in Massachusetts, /kar/, versus Maryland, /k^{a}r/. The same vowel is pronounced differently without changing the meaning of the word. Another example is that consonant quality may be subtly changed when pronounced after various different sounds, as in the last consonant of *feel* vs. *full*. These are specific characteristics of ***phones***, and they are studied and classified by phonologists and phoneticians.

In this study, however, we are not concerned with detailed phonetic descriptions, whether regional variations of the same sound, or contextual variants. Our focus will be on ***phonemes***, distinctive sounds that change the meaning of a word if they replace another sound of the same language.

I. 2 Phonemics - The subject matter of phonemics is the organization of phones into meaningful groups, based on the distinctive meaningful features of sounds (i.e. *phonemes,* which make a difference in the meaning of a word or ***morpheme*** if replaced by another sound). Phonemes are ideally identified by comparing pairs of words in which only one sound is different.

An example from English would be the pairs **p**at vs. **b**at, **p**in vs. **b**in, **p**ie vs. **b**uy, etc., which demonstrate a meaningful distinction between the consonant sounds /**p**/ and /**b**/ in English. The difference in vowel quality in the pair /k^{a}r/ vs. /**ke**yr/, which changes the meaning of these words from "car" to "care", is a meaningful distinction not to be confused with the above example of /k^{a}r/ vs. /kar/. The last case is only a *dialectal* distinction which represents a different pronunciation of the same word "car" in two regions of the United States. Notice that the phonological representation of the consonant /k/ remains the same, regardless of the phonetic differences imposed on this phoneme by the vowel directly following it.

I. 3 Common Mistakes - A common unfortunate mistake among orientalists who work with Persian has been the effort to combine phonological transcription, which only refers to sounds of a language, with the alphabetical representation of words. They have tried to represent with different symbols the same phonological sounds which are spelled differently in the writing system.

An example of this in English would be the consonant sound **/k/** in the word **q**ua**k**e, which is transcribed **/kweyk/**. The phonological symbol **/k/** is used to represent both occurrences of the sound /k/, despite the fact that the word is spelled with both **q** and **k**, letters from the alphabet.

Examples of similar phenomena from Persian:
the sound **/t/** is represented by the following letters: ط ت
the sound **/s/** is represented by: ث س ص
the sound **/z/** is represented by four different letters: ذ ز ض ظ
the sound **/gh/** by: ق غ
the sound **/h/** by: ح ه

Notice: In Arabic, some of these letters are pronounced differently and need to be represented by different phonological symbols. However, in Persian there is no phonological distinction between them. Thus they are simply transcribed with the same phonological symbols.

Unfortunately, many of the materials about Persian language do not make this distinction and thus phonology gets entangled with spelling. Needless to say, through the years the unscientific combination of phonological transcription with alphabetical transliteration, on the one hand, and the variety of symbols used by different scholars to represent the same sounds on the other, have created considerable chaos and confusion for most readers of translated Persian material.

Compounding this confusion is the fact that the Library of Congress continues to use a very archaic transcription system in which the /e/ sound is transcribed with /i/ and semivowels are abundantly and indiscriminately used. In order to be consistent with the main library, many teachers use the same system in their classroom, making book searches a challenge when the right phonological transcription is used. What is more significant and problematic is that some textbook writers have taken to using the same archaic system in their work, thus adding further complication to what should be a relatively simple issue.

The effort of orientalists to represent orthographic differences (transliteration) while giving a sound representation of words (phonological transcription) seems to be related to the issue of *homophones* (two or more words that sound the same but differ in spelling).

In most languages using the Roman alphabet, this issue is resolved by a parallel representation of the written form of the word along with a phonological transcription. The problem for Persian was that in the past, technical shortcomings did not permit the printing of a combination of Roman and Arabic alphabets and it was impossible to have both the Persian word and its phonological transcription side by side. Concerned with accuracy, scholars tried to provide a transliteration to overcome this difficulty, but in the process many unaware scholars combined the transliteration of words with their phonological transcription. With advances in technology, it is now possible to combine the two alphabets, give a representation of words using Arabic alphabet, and avoid the problem altogether. However, many are still under the influence of what was previously written and fail to provide a simple phonological transcription which is always useful for students to have.

For all intents and purposes, the question of homophones and orthographic differences does not need to be addressed at the same time as the phonological transcription; on the contrary, the two matters should be kept independent and separate. The Arabic alphabet, once introduced, gives an accurate representation of words which makes transliteration obsolete and the phonological transcription serves its sole purpose of exclusively representing sounds.

II TRANSCRIPTION CONVENTIONS

II. 1 Phonological Transcription - "Phonology" generally refers to both phonetics and phonemics. But a phonological transcription is mainly focused on the phonemes (distinctive sounds), as opposed to a phonetic transcription which attempts to represent the phones (details of speech sounds). Our goal here is to provide a phonological transcription, as a reliable tool to be used for the transcription of Persian words, and not an in-depth approach to the phonetics of the language.

For the purpose of this study and other works involving Persian, the attached table of phonological transcription has been developed based on the International Phonetic Association (taking into consideration keyboard restrictions). *Phonemes* are usually presented between slants / /, as opposed to *phones*, represented between square brackets [ ]. We use parentheses ( ) for translations. An asterisk * indicates an incorrect form or an ungrammatical sentence. A question mark ? indicates a form or a sentence that either can be improved or is only acceptable for some people. A colon / : / is used to show vowel length when necessary. The / ~ / indicates another variety of the same.

II. 2 Transcription Rules - A phonological system represents the sounds of a given language; it is not to be considered as an alphabetical system in which variations of the same symbols can be used, e.g. , capital letters, a combination of different fonts, italics, etc. All capital letters and other variations in a phonological transcription represent other preassigned sound values. An example from the International Phonetic Association is the symbol /G/, which when used in this form (capital 'g') represents the voiced uvular stop consonant, as in the initial sound of the Arabic word قال /gh^{a}la/ (/G/ = /gh/). Thus, in phonological transcription, each symbol represents a specific sound, and by changing any symbol into a capital letter, italic, etc., we change its assigned sound value. As you will see on the chart, capital letters and italics are not used in our phonological transcription system.

• Capital letters used in the English transcription of Persian proper nouns simply indicate the written form of such a noun in the Roman alphabet. Such written forms are not to be mistaken for a phonological transcription of the word. Most readers prefer all new expressions from another language and unusual names of cities and places to be transcribed phonologically at their first occurrence. For the sake of clarity we will keep this practice as much as possible. However, as we will see in some cases, cluttering of text has been avoided by using phonological symbols directly.

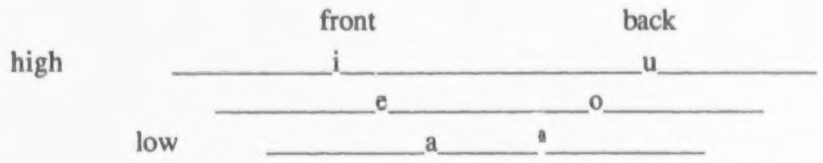
• For convenient use of the keyboard, some sounds are represented by two symbols. In those cases, both elements combined represent the sound as an entity and are not separated by a space or any other signs, i.e., /sh/, /zh/, /kh/, /gh/. However, all morphemes ending with /s/, /z/, /k/, /g/, and followed by another morpheme starting with /h/,will be distinguished by a hyphen / - / between the two sounds. This will clearly indicate the separation of the two sounds and avoid confusion with the sounds that require both symbols, e.g.:

/rus/ روس	==>	/rus-**h**^{a}/ روسها	and not	*/rus **h**^{a}/ روشا*
/ruz/ روز	==>	/ruz-**h**^{a}/ روزها	and not	*/ruz **h**^{a}/ روژا*
/kork/ کرك	==>	/kork-**h**^{a}/ کرکها	and not	*/kork **h**^{a}/ کرخا*
/barg/ برگ	==>	/barg-**h**^{a}/ برگها	and not	*/barg **h**^{a}/ برقا*

III SOUNDS & TRANSCRIPTION

A - All words, whether of Persian, Arabic, Turkish, or Russian origin, are transcribed based on their standard Persian pronunciation. Standard Persian pronunciation refers to the pronunciation of official spoken Persian widely used in the capital city of Teheran, and generally used by the media throughout Iran.

B - The sound system of Persian is not very unusual or difficult for English speakers. With a few exceptions, most consonants can be pronounced almost like their English counterparts. The vowels of Persian fall in a front-back, high-low system of sounds.



Traditionally they have been divided into long and short vowels, but this is questionable; the difference between the vowels /**a**/ and /ª/ is not strictly related to length, but more importantly to a distinct vowel quality: /**a**/ is a low front unrounded vowel, while /ª/ is a low central unrounded vowel. This distinction is recognized and represented by the phonological symbols alone, which eliminates the /:/ sign that many have automatically added to /ª/. (Note that, as mentioned earlier, /:/ is used to represent vowel length when it does occur separately from vowel quality, i.e. in most glides.)

C - The semi-vowels /**w**/ and /**y**/:

1. /w/ in Persian only occurs after the vowel /o/, as an off-glide (i.e. as the second part of the diphthong /ow/):

/lowh/ لوح	**/mowj/** موج	**/dowr/** دور

Unlike English, Persian /o/ is not always diphthongized: in some words the off-glide can be clearly perceived, while in others the vowel /o/ is "pure":

/dowr/ دور vs. **/dorr/** دُر

/mowlud/ مولود vs. **/molzem/** ملزم

There are some words which in Arabic contain a /w/ sound, while the Persian counterpart does not:

/v^{a}hed/ واحد and not ***/w^{a}hed/** (Arabic pronunciation)

2. The semi-vowel /y/ appears both as the off-glide of the diphthong /ey/, and as a single phoneme at the beginning of a word or syllable:

/vey/ وی **/key/** کی **/pey/** پی **/peym^{a}n/** پیمان

/yek/ یك **/y^{a}r/** یار **/yaghin/** یقین

/diy^{a}r/ دیار **/hay^{a}t/** حیات

D - Glottal stop (hiatus) /'/ is transcribed mostly in medial and final positions; it is not phonologically transcribed in initial position:

/erf^{a}n/ عرفان **/^{a}dam/** آدم **/ehter^{a}m/** احترام

vs.

/ma'ruf/ معروف **/mo'ud/** موعود **/e'tem^{a}d/** اعتماد

/asm^a'/ اسماء **/sham'/** شمع **/a'z^a'/** اعضاء

E - **/tashdid/** represents a strong stress on a consonant sound which makes it longer, and is transcribed phonologically by the duplication of the same sound symbol. Tashdid is only present in medial and final positions:

/ezzat/ عزّت **/ghovvat/** قوّت

/mojallal/ مجلّل **/mogharrab/** مقرّب

/dorr/ دُرّ **/jadd/** جدّ

For reasons of economy, the phonological representation of /tashdid/ in the affricates, **/kh/**, **/gh/**, **/sh/**, **/zh/**, **/ch/**, can be omitted in final position and whenever there is no semantic conflict:

/hagh/ حقّ	**/hagh^{a}niyyat/** حقّانیّت
and not:	
?/ha**ghgh**/	?/ha**ghgh**^{a}niyyat/ حقّانیّت

F - It is best to include the written Persian form of all transcribed words. Notice that, based on the spelling of a word, there are the following possibilities in Persian:

1. There may be variations of the same word with the same meaning:

/gohar/ گهر	(gem, jewel)	**/gowhar/** گوهر
/shahpar/شهپر	(longest feather in a wing)	**/sh^{a}hpar/** شاهپر

2. There may be two words with the same pronunciation but spelled differently with different meanings (homophones):

/ghows/ (arc, bow, curve) قوس	**/ghows/** (defender) غوث
/gharib/ (near, related, close) قریب	**/gharib/** (far, strange, rare) غریب
/nasib/ (share, fate, lot) نصیب	**/nasib/** (related, high in rank or birth) نسیب

Note: As explained above, the phonological transcription is used to give a representation of the meaningful sounds of Persian. Symbols or letters in **boldface** are used to highlight points of reference and do not bear any other phonological significance.

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TABLE OF PHONOLOGICAL TRANSCRIPTION
for
PERSIAN

Sounds	Typed symbols	Descriptions	Examples
		Vowels & Semi-Vowels ~ Glides	
/ā/	[illegible]	Low, central, unrounded as:	
		Initial vowel in English word	**off**
/a/	a	Initial vowel in English word	**after**
/i/	i	Initial vowel in English word	**into**
/e/	e	Initial vowel in English word	**enter**
/o/	o	Initial vowel in English word	**open**
/u/	u	Final vowel in English word	**too**
/j/	y	Initial sound in English word	**year**
/w/	w	Final sound in English word	**tow**
/'/	'	Glottal sound as:	
		Medial sound in **Arabic** word	**mo'ud**
		Consonants	
/p/	p	Initial sound in English word	**pat**
/b/	b	Initial sound in English word	**bat**
/t/	t	Initial sound in English word	**tap**
/d/	d	Initial sound in English word	**dab**
/k/	k	Initial sound in English word	**cat**
/g/	g	Initial sound in English word	**go**
/x/	kh	Uvular, fricative, unvoiced as:	
		Initial sound in **Spanish** word	**jabon**
/G/	gh	Uvular, stopped, voiced as:	
		Initial sound in Arabic word	**q'la**
/f/	f	Initial sound in English word	**fat**
/v/	v	Initial sound in English word	**vat**
/s/	s	Initial sound in English word	**sat**
/z/	z	Initial sound in English word	**zinc**
/š/	sh	Initial sound in English word	**sure**
/ž/	zh	Initial sound in **French** word	**jour**
/č/	ch	Initial sound in English word	**chat**
/ǰ/	j	Initial sound in English word	**joy**
/m/	m	Initial sound in English word	**moon**
/n/	n	Initial sound in English word	**noon**
/l/	l	Initial sound in English word	**law**
/r/	r	Initial sound in English word	**raw**
/h/	h	Initial sound in English word	**how**

Phonological Table developed based on *"International Phonetic Association"* symbols modified and adapted to the keyboard.

WRITING

ALPHABET & SOUNDS

Introduction: Due to an extremely free approach to the writing system in this language, many different ways of combining letters are found in what is available from Persian manuscripts to prints. This is partly because of a tendency towards calligraphy, whereby the writing has been considered a form of art in which accuracy is secondary to beautification, and partly because of the limitations of the old type settings available, and later the restrictions imposed by the typewriter. However, it should be pointed out that the general rule for the orthography has been consistent in spelling each word according to its origin. Only a few authors have tried to do away with borrowed words altogether, or to give a Persian spelling for words of Arabic origin.

The main controversy about spelling starts at the level of attaching prepositions and affixes to words vs. keeping them separate, looking for the best way to spell compound words, looking for the combination of letters from the alphabet that would be easiest to read and most economical to write, etc. Unfortunately, the definitions of "easy", "economical", "compound words", and "composed forms" have not been based on formal linguistic theory, data-based research, or any type of empirical classification, but often determined by individual preferences.

The issue is complicated by the fact that many educated individuals have been exposed to a variety of possible combinations of letters during their studies and think that the whole matter is only a question of taste. Lacking anything more authoritative to go on, scholars use each other's writings, old or new spellings found in manuscripts, books, and newspapers as valid sources -- and we have just noted the inconsistent manner in which these materials were written or published. Traditionally, editing a text for publication was viewed as optional, if considered at all. A publisher would later examine the text in order to standardize it with the typeset available to him. Nowadays, with greater standardization in publishing technology, there is a need to find answers to many orthographic questions, but we are confronted with a lack of well-formulated linguistic rules.

Research shows a large number of Persian grammars available. In his *Dasture Jªme'e Zabªne Fªrsi,* Abdolrahim Homªyunfarrokh (1337 shamsi, ca.1958) lists over one hundred Persian grammars (see his bibliography). This list does not include western orientalists, and most of the works on the list are not full grammars but instead treat specific areas of the language. The work of Homªyunfarrokh (the result of 38 years of research) has been considered as authoritative by many grammarians for the basic syntactic elements of the language. And whether explicitly or not, this important and highly respected work has been used as a source by many among them. In its 1200 pages, using a traditional descriptive approach, a complete morphological classification of most syntactic elements of the Persian language has been provided. Unfortunately, the detail-oriented work does not prevent some omissions in a few areas.

I will just enumerate a few others whose work is either contemporary of Homªyunfarrokh (1337 second edition), or follows it. Among others I can mention the work of Assªr 1975; Bªteni 1348; Boyle 1966; Elwell-Sutton 1971; Gharib, Bahªr, Foruzªnfar, Homª'i, Yªsemi, 1338; Jazªyeri 1969; Khªnlari 1352; Khayyªmpur 1344; Lambton 1971; Lazard 1957; Mo'in 1343; Suratgar 1978.

Most of the above works have not taken a clear, formal position on the specific subject of the written word and how to combine prepositions and affixes to words in general. Some researchers working recently on the writing system have been motivated by the so-called "purification" of the Persian language. Many have tried to introduce new Persian words from Pahlavi and other ancient roots to replace borrowed vocabulary from Arabic and other languages. They have suggested extracting or replacing certain letters or words and at the same time they have offered new ideas about writing. Some people have gone so far as to try to write most letters unattached to each other, in an effort to imitate Roman writing with the Arabic alphabet. Others have called the writing system a "script", as though this was something other than an alphabet. This expression is also used to mean "cursive" as opposed to the "print" form which does not exist in this alphabet. As discussed in the section *Language, Origin & History,* the alphabet used in Persian is the same one used in Arabic with slight modification, but these two languages are from totally different origins.

Although writing systems do not fall into my special field of interest in linguistics, I will point out problems and provide information as it becomes necessary. It is important to note that orthographic rules need to be based on elements of morphology and grammar, and not on past and present practices. Most people are not aware that a language dictates its own inherent rules and that linguists only extract them from the language itself, formulating them in a way that is explicit for all. Non-linguists, on the other hand, try to establish rules based on convenience, intuition, and considerations other than the structure of language; those rules remain isolated, sporadic, and inadequate. To begin, the following general premises are suggested:

- The Persian writing system and its alphabet are adequate if rules are established based on linguistic elements and grammatical functions and not individual tastes.
- The phenomenon of borrowed vocabulary needs to be considered, as in many other languages of the world, an enrichment of a given language. The borrowed vocabulary usually fits into the existing language structure and is treated like any other morpheme of that language. It can only enhance the linguistic potential to communicate new concepts and subtle nuances.
- Efforts to replace borrowed vocabulary with old and archaic terminology are not very realistic, especially if the borrowing has taken place based on everyday use, convictions, and natural needs through many years. An improved lexicon of such vocabulary would be more productive and certainly valuable to research.
- In all world languages there are some exceptions to the rules; similarly in Persian, rules can be formulated based on the most general features, with a margin of exceptions and flexibility. This would allow for a number of variants, and does not necessarily imply that in each case one or the other variant is ungrammatical; for example, compound words and verb prefixes /be-/ بـ– , /mi-/ میـ– , and the preposition of place and person /be/ بـ– ~ به are a few such cases, as we will see at the end of this section.

I. THE ALPHABET

There are 33 letters in the Persian alphabet, representing the 21 consonants of the language. These letters include only three vowel representations, though we count a total of 6 vowel sounds, 2 semi-vowel sounds, and one glottal sound. We have previously seen a table of phonological transcription which covers all the sounds of the language. A detailed alphabet table is included at the end of this section. It provides for each letter (1) all four forms according to its initial, medial, final, and free standing position in the written word; (2) its name in Persian; and (3) its phonological transcription. In this section we will review the details of how the system works.

Persian writing is from right to left, and the hand motion goes in the same direction as the hands of a clock. The same alphabet is used as in Arabic, with the exception of the following letters: /g/ گ /zh/ ژ /ch/ چ /p/ پ , which represent a Persian extension of that alphabet (as was briefly pointed out in the section on *Language Origin & History).*

It is convenient to know that with the exception of a few words, all others using the following letters are of Arabic or Turkish origin: ث ح ص ض ط ظ ع غ ق . Some exceptions which are Persian words but still spelled with the above letters are: /kiyumars/ کیومرث /tahmures/ طهمورث /ghuch/ قوچ /ghuz/ قوز /ghahrem^{a}n/ قهرمان /tapidan/ طپیدن /tasht/ طشت /tehr^{a}n/ طهران /sad/ صد /senowbar/ صنوبر. In most of these words both /ت/ and /ط/ are nowadays acceptable, e.g. تهران ، تپیدن .

Most letters of the alphabet have four representations according to their position: initial, medial, final, and their separate form in the written word (see the attached table). They are referred to as:

a. منفصل /monfasel/ (separate): these seven letters ا د ذ ر ز ژ و can be attached to the letter preceding them, but not to the letters following them.

b. متّصل /mottasel/ (joint): this group includes all other letters of the alphabet, which can be joined to other letters on each side.

II. SOUNDS & WRITING

II.1 Vowels and Semi-Vowels

II.1.1 In writing, Persian words are generally formed by a combination of consonants. In the initial position, the sounds **/a/**, **/e/**, **/o/**, **/^{a}/** are represented clearly by the letter /alef/ ا In most other positions vowels are not represented, because consonants act as carriers of vowel sounds. The vowels **/i/** and **/u/** are more clearly marked by the letters /ye/ ی and /v^{a}v/ و. As a general rule, a consonant cluster potentially accepts any of the vowels according to the meaning of the word. For our purpose we will call this phenomenon the "vowel potential": each written consonant has the potential to carry an unmarked vowel sound, which can vary according to the meaning of the word, e.g.: the written consonant cluster /pst/ is carries the vowel potential for /a,o,e/ according to the meaning of the word:

/past/	پَست	(low)
/post/	پُست	(post office)
/peste/	پِسته	(pistachio)

II.1.2 The three letters of the alphabet representing vowels are

/alef/ ا /v^{a}v/ و /ye/ ی

In the absence of vowel symbols, the sounds may be schematized over or under any written letter by what is commonly called /e'r^{a}b/ اعراب . These are small symbols added over or under a letter to indicate the desired vowel sound according to the meaning of the word. The اعراب signs are: ـْ ـُ ـِ ـَ

Sign	sound	Persian name	Arabic name
َ	/a/	/zebar/ زبر	/fathe/ فتحه
ِ	/e/	/zir/ زیر	/kasre/ کسره
ُ	/o/	/pish/ پیش	/zamme/ ضمّه
ْ	/ø/	/sokun/ سکون	/jazm/ جزم

Although these symbols are very useful to know, in Persian writing they are used only occasionally and almost exclusively in order to avoid ambiguity. Most often /e'r^{a}b/ is used to differentiate homographs, words with the same spelling but with different meanings according to their different pronunciation. A written form can be used with two to four combinations of different vowels:

مُلک /molk/ (kingdom)
مَلَک /malak/ (angle)
مَلِک /malek/ (king)
مِلک /melk/ (property)

and:

دیر /dir/ (late)	دیر /deyr/ (convent)
دور /dur/ (far)	دور /dowr/ (around)
جور /jur/ (sort, assorted)	جور /jowr/ (oppression, pain)
میل /mil/ (rod, bar)	مِیل /meyl/ (desire)

(More than four different pronunciations for the same spelling are very unusual, and variants of two are the most common.)

II.1.3 **/madd/** or **/madde/** (mostly used in initial position), very similar to a small /~/, is used over /alef/ ا in order to represent the sound /^{a}/ آ (low, central, unrounded as in medial position *calm, father*, and in initial position *on, off*), e.g.:

آفتاب	/^{a}ft^{a}b/	(sun)
آدم	/^{a}dam/	(Adam, human being)
آوردن	/^{a}vardan/	(bring)

In medial and final positions /^{a}/ آ loses the /madde/ (with the exception of a few cases like in the word: قرآن /ghor'^{a}n/), e.g.:

آتش	/^{a}tash/ (fire)	ایجاد	/ij^{a}d/ (creation, production)
آباد	/^{a}b^{a}d/ (prosperous)	مداد	/med^{a}d/ (pencil)
آداب	/^{a}d^{a}b/ (ceremonies)	کتاب	/ket^{a}b/ (book)

II.1.4 **/hamze/ /ء/** is used in combination with /alef/ ا, /v^{a}v/ و, and /ye/ ی, and represents a hiatus or a glide, e.g.:

تأثیر	/ta'sir/	(effect)
لؤ لؤ	/lo' lo/	(pearl, luster, splendor)
آئین	/^{a}'in/ ~ /^{a}yin/	(ordinance, institution)
دریائی	/dary^a'i/ ~ /dary^{a}yi/	(of the sea)
سوء	/su'/	(negative)
جزء	/joz'/	(part, portion, particle)

II.1.5

/alef/ ا . In initial position, the vowels **/^{a}/**, **/a/**, **/e/**, **/o/** are represented by an /alef/, which could be pronounced as any of the above vowels, e.g.:

/^{a}/ :	آفتاب	/^{a}ft^{a}b/	(sun)
/a/ :	ابر	/abr/	(cloud)
/e/ :	امروز	/emruz/	(today)
/o/ :	امید	/omid/	(hope)

II.1.6

The vowels **/a/**, **/e/**, **/o/** in medial position are not necessarily made with /alef/ as required in the initial position, e.g.:

/abro b^{a}do maho khorshido falak dar k^{a}rand/
ابر و باد و مه و خورشید و فلك در کارند
/t^{a} to n^{a}ni be kaf ^{a}riyo be gheflat nakhori/
تا تو نانی بکف آری و بغفلت نخوری

(Clouds, wind, moon, sun and heavens are all busy about,
For thy sake, to find a bit of bread and eat it not in ignorance.)
(سعدی Sa'di, 13th century)

Examples of /a/:

/mah/ مَه /falak/ فَلَك /dar/ دَر /k^{a}rand/ کارَند

Examples of /e/:

/be kaf/ بِکَف and /be gheflat/ بِغفلَت

Examples of /o/:

/khorshid/ خُورشید and /nakhori/ نَخُوری

Examples of /u/:

/khub/ خوب and /nush/ نوش

Comparing the phonological transcriptions with the written forms of these words in Persian, we find that in this example the consonants **/m/**, **/f/**, **/l/**, **/d/**, and **/r/** bear the vowel sound /**a**/; the consonants /**b**/ and **/gh/** bear the vowel sound /**e**/; and the letter /**v^{a}v**/ is present to represent the vowels /**o**/ and /**u**/.

II.1.7 The letter /ye/ ی has a complex use which deserves to be addressed.

a. /ye/ ی after /alef/ represents the vowel /i/, e.g.:

/in/ این (this) /ir^{a}n/ ایران (Iran) /im^{a}n/ ایمان (faith)

b . Between two consonants or in final position, it represents the vowel /i/, e.g.:

Medial	Final
/shir/ شیر (lion)	/p^{a}ki/ پاکی (honesty, cleanness)
/din/ دین (religion)	/r^{a}sti/ راستی (honesty, straightness)
/did/ دید (saw)	/dusti/ دوستی (friendship)

c. /ye/ ی can represent the semi-vowel /y/, e.g.:

Initial	Medial	Final
/yek/ یك (one)	/dary^a/ دریا (sea)	/pey/ پی (foundation)
/yaghin/ یقین (certainty)	/peyd^a/ پیدا (visible)	/key/ کی (when)
/yazd^{a}n/ یزدان (God)	/^{a}riy^a/ آریا (Aryan)	/vey/ وی (him/her)

d. /ye/ ی in final position sounds /i/ and represents the indefinite article, e.g.:

/ket^{a}bi kharidam/ کتابی خریدم (I bought a book)

/leb^{a}si pushidam/ لباسی پوشیدم (I put on a dress)

e . A few words from Arabic origin are spelled with /ye/ ی in final position, where this letter is pronounced as /^{a}/ آ , e.g.:

/a'l^{a}/	'اعلی	(superior)
/shor^{a}/	'شوری	(counsel)
/hatt^{a}/	'حتّی	(even)

There is a general tendency to write those words ending with an /alef/ in Persian, e.g.:

/taghv^{a}/	'تقوی	==>	تقوا	(piety, purity)
/mortez^{a}/	'مرتضی	==>	مرتضا	(a name)
/tamann^{a}/	'تمنّی	==>	تمنّا	(wish)

Caution is recommended as in some cases there is a semantic difference based on the orthographic form of the word, e.g.:

/da'v^{a}/ 'دعوی (claim)	but:	/da'v^{a}/ دعوا (dispute)
/hav^{a}/ 'هوی (desire)	but:	/hav^{a}/ هوا (air, weather)

f . The final /ye/ ی (indefinite, relative, qualitative, etc.) requires a /hamze/ ء if attached to a word ending with: /alef/ ا, /he/ ه, /v^{a}v/ و , and /ye/ ی. And /hamze/ ء is used either over a /ye/ ی or over an /alef/ ا, as will be described.

f.1 After **/alef/ ا** , /hamze/ is used over a /ye/ ی , e.g.:

دریا ==> /dary^{a}'i zharf/ دریا ئی ژرف	(a deep sea)
مینا ==> /min^{a}'i derakhshande/ مینائی درخشنده	(a brilliant enamel)
صدا ==> /sed^{a}'i delnav^{a}z/ صدائی دلنواز	(a pleasant voice)

f.2 After /**he**/ ه , /hamze/ is used over a /ye/ ی or an /alef/ ا, e.g.:

خانه /kh^{a}ne/ ==>

/kh^{a}ne'i kharidand/ خانه ئی خریدند =~= خانه أی (they bought a house)

میوه /mive/ ==>

/mive'i khordand/ میوه ئی خوردند =~= میوه أی (they ate a fruit)

دانه /d^{a}ne/ ==>

/d^{a}ne'i k^{a}shtand/ دانه ئی کاشتند =~= دانه أی (they planted a seed)

(=~= indicates variation of the same, which means either of the two forms is acceptable).

f.3 After /v^{a}v/ و , /hamze/ is preferably used over a /ye/ ی , e.g.:

دارو	==>	/d^{a}ru'i/ داروئی (a medication)
دانشجو	==>	/d^{a}neshju'i/ دانشجوئی (a student)
نو	==>	/leb^{a}se noyi/ لباس نوئی (a new dress)

f.4 After /ye/ ی , /hamze/ has been used over both /**ye**/ ی and /**alef**/ ا , e.g.:

روشنائی ==>

/rowshan^{a}'iyi did/ روشنائیی دید =~= روشنائی أی دید (he saw a light)

Notice that the different spelling does not interfere with the pronunciation, as shown by the same phonological transcription. In order to avoid confusion in the case of two connecting /**ye**/ ی, it has been advised to use /**hamze**/ ء over /alef/ ا , after /ye/ ی and over /ye/ ی , after /alef/ ا , e.g.:

پری (angle) ==> /pariyi/ پریئی* but ==> پری أی

قالی (rug) ==> /gh^{a}liyi/ قالیئی* but ==> قالی أی

and:

دارا (wealthy) ==> /d^{a}r^{a}'i/ داراأی * but ==> دارائی

تماشا (spectacle) ==> /tam^{a}sh^{a}'i/ تماشاأی* but ==> تماشائی

The following words extracted from Persian writing best demonstrate this orthographic phenomenon. Notice, in two variations of the same word, the Arabic spelling that ends with **/ye/** is followed by an **/alef/** and the Persian spelling that ends with **/alef/** is followed by **/ye/** for the use of /hamze/:

/tamann^{a}/ 'تمنّی ==> /tamann^{a}'i/ تمنّی' أی (a wish)

/tamann^{a}/ تمنّا ==> /tamann^{a}'i/ تمنّا ئی (a wish)

/sakh^{a}/ 'سخی ==> /sakh^{a}'i/ سخی' أی (a generosity)

/sakh^{a}/ سخا ==> /sakh^{a}'i/ سخائی (a generosity)

We can formulate the following spelling rule:

Based on the above analysis the following rules can apply:

/hamze/ ء is used over ی , in the environment of ا و ه

the use of /hamze/ over ا is obligatory in the environment of ی , and optional in the environment of ه.

Note: Many are of the opinion that hamze /ء/ is interchangeable with a small /ی/ , at least in words from Persian origin.

Remark: As pointed out in the introduction to this section, all possible combinations of the above have been used through the years and can be found in the written literature. Thus, at any given time, any of the forms are recognized as correct by some scholars and incorrect by others. For this reason, a conscious effort to establish rules in order to maintain a much-needed uniformity in the orthographic system of Persian is very important. Based on morphology and grammar, considering the orthographic requirements, some rules for spelling compound words, for the use of verb affixes, and for prepositions have been formulated at the end of this section.

II.2 Consonants and Consonant Clusters

II.2.1

Use of Consonants: Consonants are well-represented in Persian writing. Words are spelled mainly by consonants, which are all generally marked and have vowel potential, as discussed above (to bear the vowel sound and/or the mark of the vowels that is not represented in writing).

Modern Persian does not permit a consonant cluster like /**sp**-/ or /**ps**-/ at the beginning of a word. English words like "**s**top", "**s**pecial" and French /**p**sychologie/ would be automatically pronounced /**es**top/, /**es**pesh^{a}l/ and /**pisi**kolozhi/ if borrowed by Persian. The same feature is noticed in words coming from Middle Persian to Modern Persian, e.g.:

Middle Persian	Modern Persian
/**k**hrat/	/kherad/ خرد (wisdom)
/**f**rahang/	/farhang/ فرهنگ (culture)

II.2.2

Letters vs. Sounds: We have seen earlier and we will see under 3.a./b./c./d./e./), letters that are written and not pronounced or vary in their pronunciation II.1.7.e., II.1.7.c, . However, one of the main features that needs to be pointed out is that several letters of the alphabet may represent the same sound, and only the word origin will determine the way it is spelled. These letters are indicated below:

ع أ ا ==> /'/ (glottal stop)

/emruz/ امروز (today) [in initial position, glottal stop is not marked in the transcription]
/ta'sir/ تاثیر (effect)
/ma'lum/ معلوم (evident)

ط ت ==> /t/

/tabrik/ تبریک (congratulations)
/tebb/ طبّ (the science of medicine)

ص س ث ==> /s/

//s^{a}bet/ ثابت (firm)
/s^{a}lem/ سالم (healthy)/s^{a}degh/ صادق (sincere)

ه ح ==> /h/

/haml/ حمل (carry)
/hame/ همه (all)

ظ ض ز ذ ==> /z/

/z^{a}viye/ ذاویه (angle) /z^{a}ri/زمین (earth)
/za'if/ ضعیف (weak) /z^{a}her/ ظاهر (appearance)

ق غ ==> /g h/

/gham/ غم (sorrow) /ghalam/ قلم (pen)

II.2.3 The letter /v^{a}v/ و and its function in the Persian writing system.

a. /v^{a}v/ و represents both vowel sounds /**o**/ and /**u**/ in writing, e.g.:

/**o**/ :	/to/ تو (you)	/do/ دو (two)
/**u**/ :	/mu/ مو (hair)	/dur/ دور (far)

b. /v^{a}v/ و is also used to represent the diphthong /**ow**/. There is a general tendency in regular speech to substitute the strong diphthong by its lengthened equivalent vowel sound /**o**/. With the exception of some poetry recitals, the strong upward, back, glide quality of this diphthong does not occur very often in normal speech. Some variation exist among people's pronunciations with more or less emphasis on the glide, e.g.:

Full glide		long vowel		
/mowj/	=~=	/mo:j/	موج	(wave)
/showgh/	=~=	/sho:gh/	شوق	(joy)
/sowt/	=~=	/so:t/	صوت	(sound)
In final position:				
/partow/	=~=	/parto:/	پرتو	(ray)
/now/	=~=	/no:/	نو	(new)
/mow/	=~=	/mo:/	مو	(vine)

c. The letter /v^{a}v/ و is also used to represent the consonant sound /**v**/ , e.g.:

Initial	Medial	Final
/vojud/ وجود (existence)	/parv^{a}z/ پرواز (to fly)	/n^{a}v/ ناو (boat)
/vaght/ وقت (time)	/^{a}v^{a}z/ آواز (song)	/k^{a}v/ کاو (search)
/vazir/ وزیر (minister)	/dav^{a}/ دوا (medicine)	/sarv/ سرو (cypress)

d. In words remaining from the Pahlavi morpheme /khova/ خوَ , the letter /v^{a}v/ و is spelled but not pronounced, and it is called /ma'dule/ معدوله in the literature. e.g.:

/kh^a/ خوا :

/kh^{a}har/ خواهر (sister)

/kh^{a}b/ خواب (sleep)

/kh^{a}ndan/ خواندن (read)

/kh^{a}hesh/ خواهش (request)

/kh^{a}je/ خواجه (eunuch, distinction title)

/kh^{a}st/ خواست (wish)

/khi/ خوی :

/khish/ خویش (oneself, relative)

/khish/ خویشتن (oneself)

/khish^{a}vand/ خویشاوند (relatives)

/kho/ خو :

/khod/ خود (self)

/khorshid/ خورشید (sun)

/khosh/ خوش (happy, well)

e. Written by itself, /v^{a}v/ و is the conjunction of coordination "and", which can be pronounced /o/ or /va/ according to the speech style and the speaker. /va/, from Arabic /wa/, generally indicates a more formal level of language; it is also used in alternation with /o/ in formal speech as a variant to avoid repetitions, or to introduce a new phrase. Persian poetry, however, uses the /o/ form of this conjunction and very seldom /va/. Some examples of the use and pronunciation of /va/ و (and) are:

/mano to/ من و تو (me **and** you)

/dasto p^a/ دست و پا (hand **and** leg)

/gofto gu/ گفت و گو (conversation) ==> گفتگو

/shom^a **va** kh^anume doctor da'vat d^arid/ شما و خانم دکتردعوت دارید (lit. you **and** the lady doctor are invited)

Optional choice of /va/ ~ /o/ :

/hamido zario mor^ado hasan ^amadand **va** behamegi khosh gozasht/

حمید و زری و مراد و حسن آمدند و بهمگی خوش گذشت(Hamid, Zari, Mor^ad and Hassan came, and every one had a good time.)

And from Sh^ahn^ame Ferdowsi شاهنامه فردوسی (11th century) in a description of /m^azandar^an/ مازندران (northern region of Iran by the Caspian sea):

هوا خوش گوار و زمین پر نگار /hav^a khosh gov^aro zamin por neg^ar/
(lit. the air is pleasant **and** pure **and** the earth so colorful)

نه گرم و نه سرد و همیشه بهار /na garmo na sardo hamishe bah^ar/
(lit. forever Spring **and** not too warm **and** not too cold)

دی و بهمن و آذرو فرودین /deyo bahmano ^azaro farvadin/
(lit. December **and** January **and** November **and** March)

همیشه پر از لاله بینی زمین /hamishe poraz l^ale bini zamin/
(Forever, you will see the Earth covered with Tulips)

II.3. Diacritics (Signs used with the alphabet)

We have already seen (under II.1.2.) the /e'r^{a}b/ اعراب as a set of small symbols added over or under the letters of the alphabet to indicate the desired vowel sound. As explained earlier, those signs are not considered a requirement of Persian orthography. Unlike the /e'r^{a}b/, the following signs are required by the orthography and need to be learned and used properly.

II.3.1 **/tashdid/ تشدید:** The geminate sound is represented by a / ّ / /tashdid/ over the letter which is stressed. Used in Persian with less stress than in Arabic, the geminate is mainly found in words borrowed from that language and used very frequently in Persian , e.g.:

/modabber/	مدبّر	(wise)
/ghovvat/	قوّت	(strength)
/v^{a}ghe'iyyat/	واقعیّت	(truthfulness)

The geminate is not as frequently found in Persian words and seems to be used often with the sound **/r/** in those words, e.g.:

/farrokh/	فرّخ	(happy and fortunate)
/borr^{a}n/	برّان	(cutting)
/arre/	ارّه	(saw)

II.3.2 **/tanvin/ تنوین:** Used in words borrowed from Arabic, it is represented by / ً / and sounded as a /n/. In Persian /tanvin/ is mostly used over an alef / ا /, always in final position to indicate the adverbial form of the noun, e.g.:

/asl/	اصل	/aslan/	اصلاً
/v^{a}ghe'/	واقع	/v^{a}ghe'an/	واقعاً
/maj^{a}z/	مجاز	/maj^{a}zan/	مجازاً

This feature is exclusive to borrowed words from Arabic and is considered as a grammatical mistake if used with Persian words, e.g.:

/n^{a}char/	ناچار	*/n^{a}charan/	* ناچاراً
/zab^{a}n/	زبان	*/zab^{a}nan/	* زباناً
/nezh^{a}d/	نژاد	*/nezh^{a}dan/	* نژاداً

III. SOME SPELLING RULES

III.1 Prepositions and affixes

Verb prefixes /be-/ ب– and /mi-/ می– , and the preposition of place and person /be/ ب– ~ به represent one of the cases treated with much confusion in Persian orthography.

III.1.1 The verb prefix /be-/ ب– is always attached to the verb stem to give the *imperative* or the *subjunctive* form, e.g.:

/**be**gu/	بگو	(say)
/**be**khar/	بخر	(buy)
/**be**shno/	بشنو	(listen)
/agar **be**giram/	اگر بگیرم	(if I take)
/agar **be**kh^{a}ham/	اگر بخواهم	(if I want)
/agar **be**daham/	اگر بدهم	(if I give)

III.1.2 The verb prefix /mi-/ is attached to the verb stem to give the *continuous* forms - *present* or *past*, and by its grammatical function this prefix should also be attached to the verb stem like the prefix /be-/. However, there is a trend among teachers and textbook writers to enforce a detached form of this prefix based on convenience only. It needs to be pointed out that purely based on its linguistic value and function this prefix should be attach to the verb stem in the same way as the prefix /be-/ is. e.g.:

/midaham/	میدهم	(I give, I am giving)	؟ می دهم
/mid^{a}dam/	میدادم	(I was giving)	؟ می دادم
/mishenavam/	میشنوم	(I hear, I am hearing)	؟ می شنوم
/mishenidam/	میشنیدم	(I was hearing)	؟ می شنیدم
/mikonam/	میکنم	(I do, I am doing)	؟ می کنم
/mikardam/	میکردم	(I was doing)	؟ می کردم

Where (؟) refers to its optional use. Unlike this prefix, no exceptions are noticed in the case of verb prefix / be-/, which is always attached to the verb stem as we have seen above.

III.1.3 The preposition of person and place is /be/–بـ ~ به . Both forms of the same preposition are used and there is no confusion between the verb affix /be-/ and this preposition because the latter is attached to words other than verb stems. This preposition could be thought of as one that presents a flexibility in spelling to allow both attached and detached forms of one preposition, e.g.:

Attached form		Separate form	
/be man goft/	بمن گفت	(s/he told me)	به من گفت
/be ir^{a}n raft/	بایران رفت	(s/he went to Iran)	به ایران رفت
/be kh^{a}tere u/	بخاطر او	(for his sake)	به خاطر او
/be to goftam/	بتو گفتم	(I told you)	به تو گفتم

The detached form, /be:/ به is spelled in the same way as **/beh/** به (better) or (fruit quince), but the phonological distinction between **/be:/** and **/beh/**, dissipates all ambiguities in the spoken language and the conflict is limited to situations in written text where context is missing.

III.1.4 /bᵃ/ با (with), and /bi/ بی (without) are independent morphemes and are to be treated the same and kept separate in writing. However, /bi/ is sometimes used as an element of a compound word, in which case it is preferable to attach it in writing to the other element, e.g.:

/bi man/	بی من	(without me)
/bi ta'm/	بی طعم	(without taste)
/bi javᵃb/	بی جواب	(without reply)
but:		
/bikhod/	بیخود	(without reason)
/bidᵃd/	بیداد	(lit. without justice, unjust)
/birahm/	بیرحم	(lit.pitiless, cruel)
/bikᵃr/	بیکار	(lit. without work, unemployed)
/bichᵃre/	بیچاره	(lit. without solution, poor, helpless)

Persian dictionaries are full of different spellings of the same words, and unless there is an in-depth study to measure and determine the linguistic value of compound words versus composed expressions, this difficulty will persist.

We can formulate the following spelling rules:

/be-/ verb prefix (v.pref.) ==> always attached to verb stem (v.stem)
/mi-/ v.pref. ==> always attached to v.stem
/be:/ preposition ==> both attached and detached to words other than v.stem
/bᵃ/ ==> always detached
/bi/ ==> either attached or detached depending on its semantic value

III.2 Compound vs. composed forms

There has been much confusion about combination of words and the ways to connect them in orthography. The important fact to remember is that words can be combined in different ways depending on their semantic value.

III.2.1 A *compound* word is usually a combination of two words or morphemes that are ordinarily used separately in the language, but can be combined to convey another specific meaning. A compound must be learned as one entity and not as simply the association of two elements. For the same reason, the most usual and most appropriate approach is to write them as one word, e.g.:

/yekshambe/	یکشنبه	(Sunday)
/ket^{a}bforushi/	کتابفروشی	(bookstore)
/^{a}tashb^{a}zi/	آتشبازی	(firework)
/hafsin/	هفتسین	(The set of necessary things for Noruz set-up)

The separate spelling of each of the above words should be used for the contexts in which the semantic value is kept separate, and each word has its own meaning, e.g.:

/yek/	یک	(one)	/shambe/	شنبه	(Saturday)
/ket^{a}b/	کتاب	(book)	/forushi/	فروشی	(sale)
/^{a}tash/	آتش	(fire)	/b^{a}zi/	بازی	(game)
/haft/	هفت	(seven)	/sin/	سین	(/s/ sound in the alphabet)

Notice the semantic difference when the words are written separately:

a . /yek shambe bedidane u kh^{a}him raft/
یك شنبه بدیدن او خواهیم رفت
(we will go to visit him on **a Saturday**)

a'. /yekshambe bedidane u kh^{a}him raft/
یکشنبه بدیدن او خواهیم رفت
(we will visit him on **Sunday**)

b . /ket^{a}b forushi k^{a}re sar garm konandeyist/
کتاب فروشی کار سرگرم کننده ایست
(**selling books** is a nice occupation)

b'. /ket^{a}bforushi b^{a}z karde ast/
کتابفروشی باز کرده است
(he has opened a **bookstore**)

c . /bacheh^a behtar ast b^a ^{a}tash b^{a}zi nakonand/
بچه ها بهتر است با آتش بازی نکنند
(it is best if children do not **play with fire**)

c'. /^{a}nh^a dust d^{a}rand ^{a}tashb^{a}zi tam^{a}sh^a konand/
آنها دوست دارند آتشبازی تماشا کنند
(they like to watch **firework**)

d. /dar in jomle haft sin bek^{a}r borde shode ast/
در این جمله هفت سین بکار برده شده است
(**seven "sin"** have been used in this sentence)

d'. /hafsin az zaruriyy^{a}te noruz ast/
هفتسین از ضروریّات نوروزاست
(**hafsin** is one of the essentials Noruz)

III.2.2 The composed forms are made by using other linguistic elements like the connecting /ez^{a}fe/ اضافه /e/ in Persian to join words, e.g.:

/vez^{a}rate farhang/	وزارتِ فرهنگ	(Ministry of Education)
/behd^{a}shte melli/	بهداشتِ ملّی	(national health)
/mo'^{a}mel^{a}te melki/	معاملاتِ ملکی	(real transactions)

In some cases the composed form also refers to a new specific meaning, e.g.:

/vez^{a}rat farhang/ وزارت فرهنگ (Ministry of Education)

/bong^{a}he mo'^{a}mel^{a}te melki/ بنگاهِ معاملاتِ ملکی (Realtor's office).

However, this type of word combination using **/ez^{a}fe/** is entirely different from compound words described above and should not be spelled as one word.

We can formulate the following spelling rules:

Compound words	==>	always spelled attached in one word.
Composed forms	==>	always spelled separately

RULES

/hamze/ ء is used over ی , in the environment of ه و ا

the use of **/hamze/** over ا is obligatory in the environment of ی , and optional in the environment of ه

The formal rule would be:

ء == over ی { ه و ا }

ء == over ا obl. { ی } , opt. { ه }

where { } means in the environment of

/be-/ v.prefix ==> always attached to v.stem
/mi-/ v.prefix ==> always attached to v.stem
/be:/ preposition ==> both attached and detached to words other than v.stem
/b^{a}**/** ==> always detached
/bi/ ==> either attached or detached depending on its semantic value

Compound words ==> always spelled attached in one word
Composed forms ==> always spelled separately

Note: According to the earlier explanations in this section, students will encounter different ways of spelling the same words throughout their studies of Persian texts. It is important to point out that there is a general trend to systematically write the prefix /mi-/ می separated from the verb stem, and all compound words in two words, without any specific grammatical reasons and only based on convenience.

Calligraphy of Persian alphabet (Naskh)

Phonological symbols
Name of letters
Initial, medial, final and alone

آ	alef madde		/^{a}/
ا	alef	ا	/a/
ب	be	ب ببب	/b/
پ	pe	پ پپپ	/p/
ت	te	ت تتت	/t/
ث	se	ث ثثث	/s/
ج	jim	ج ججج	/j/
چ	che	چ چچچ	/ch/
ح	he	ح ححح	/h/
خ	khe	خ خخخ	/kh/

د	d^{a}l	د	/d/
ذ	z^{a}l	ذ	/z/
ر	re	ر	/r/
ز	ze	ز	/z/
ژ	zhe	ژ	/zh/
س	sin	س سسس	/s/
ش	shin	ش ششش	/sh/
ص	s^{a}d	ص صصص	/s/
ض	z^{a}d	ض ضضض	/z/
ط	t^{a}	ط ططط	/t/
ظ	z^{a}	ظ ظظظ	/z/

ع	eyn	ع ععع	/ʔ/
غ	gheyn	غ غغغ	/gh/
ف	fe	ف ففف	/f/
ق	gh^{a}f	ق ققق	/gh/
ک	k^{a}f	ک ککک	/k/
گ	g^{a}f	گ گگگ	/g/
ل	l^{a}m	ل للل	/l/
م	mim	م ممم	/m/
ن	nun	ن ننن	/n/
و	v^{a}v	و	/v/
ه	he	ه ههه	/h/
ی	ye	ی ییی	/i/ye/
ء	hamze	ء ئ	/ʔ/

alef	d^{a}l	z^{a}l	re	ze	je	v^{a}v
ا	د	ذ	ر	ز	ژ	و

The seven separate letters
They join the preceding letters
The following letters do not get attached to them

Shape of letters				Name of letters	Phonological symbols
Alone	Initial	Medial	Final		
آ	—	—	ـآ	alef madde	/^{a}/
ا	—	—	ـا	alef	/a/e/o/
ب	بـ	ـبـ	ـب	be	/b/
پ	پـ	ـپـ	ـپ	pe	/p/
ت	تـ	ـتـ	ـت	te	/t/
ث	ثـ	ـثـ	ـث	se	/s/
ج	جـ	ـجـ	ـج	jim	/j/
چ	چـ	ـچـ	ـچ	che	/ch/
ح	حـ	ـحـ	ـح	he	/h/
خ	خـ	ـخـ	ـخ	khe	/kh/
د	—	—	ـد	d^{a}l	/d/
ذ	—	—	ـذ	z^{a}l	/z/
ر	—	—	ـر	re	/r/
ز	—	—	ـز	ze	/z/
ژ	—	—	ـژ	zhe	/zh/
س	سـ	ـسـ	ـس	sin	/s/
ش	شـ	ـشـ	ـش	shin	/sh/
ص	صـ	ـصـ	ـص	s^{a}d	/s/
ض	ضـ	ـضـ	ـض	z^{a}d	/z/
ط	طـ	ـطـ	ـط	t^a	/t/
ظ	ظـ	ـظـ	ـظ	z^a	/z/
ع	عـ	ـعـ	ـع	eyn	/'/
غ	غـ	ـغـ	ـغ	gheyn	/gh/
ف	فـ	ـفـ	ـف	fe	/f/
ق	قـ	ـقـ	ـق	gh^{a}f	/gh/
ك	كـ	ـكـ	ـك	k^{a}f	/k/
گ	گـ	ـگـ	ـگ	g^{a}f	/gh/
ل	لـ	ـلـ	ـل	l^{a}m	/l/
م	مـ	ـمـ	ـم	mim	/m/
ن	نـ	ـنـ	ـن	nun	/n/
و	—	—	ـو	v^{a}v	/v/
ه	هـ	ـهـ	ـه	he	/h/
ي	يـ	ـيـ	ـي	ye	/y/i/
ء	—	ء	ء	hamze	/'/

VERBS

I SIMPLE SENTENCES AND WORD ORDER

Different types of simple sentence: Indicative, interrogative, imperative and exclamatory, e.g.:

Indic. /sahar nevisandeye in ket^{a}b ast/ "سحر" نویسندهٔ این کتاب است
(Sahar is the author of this book)

Inter. /ki ket^{a}b r^{a} neveshte ast/ کی کتاب را نوشته است؟
(who is the author of the book?)

Imper. /ket^{a}b r^{a} bede/ کتاب را بده
(give me the book)

Excl. /che ket^{a}be j^{a}lebiyast/ چه کتاب جالبی است!
(what an interesting book!)

Word order in a simple sentence:

a. Subject, predicate, verb "to be"

b. Subject + (complement + Verb) (complement+ predicate)

II GENERALITIES ABOUT PERSIAN VERB FORMATION

II.1 General Remarks:

a. The verb is always placed at the end of sentence (with some exceptions in poetry).

b. The Persian verb has either a ***simple*** form (one word), or a ***composed*** form (a word + a verb). The group of verbs with which the *composed* forms are constructed have been called "accessory" verbs in my work on Persian verbs (Mir-Djalali 1974). As the expression "auxiliary" designates the verbs that are used in the formation of different tenses in all verbs, we are using the word "accessory" to mean a tool verb that allows the formation of the *composed* verb forms. A list of ***auxiliary*** verbs, ***accessory*** verbs, and ***simple*** verbs is provided at the end of this section.

c. There is only one phonological stem for each verb. This form combines with other morphemes and undergoes morphophonological changes in order to provide all other forms and tenses. However, most textbooks and grammars give two stems (the stem of the present tense and the stem of the past tense) for each verb, so for pedagogical convenience we will do the same.

II.2 Morphological Formation:

A. The infinitive form of all verbs ends with /-an/ ـَن :

to bring	آوردن	/^{a}vardan/
to be	بودن	/budan/
to have	داشتن	/d^{a}shtan/
to sew	دوختن	/dukhtan/
to say	گفتن	/goftan/
to cut	بریدن	/boridan/
to buy	خریدن	/kharidan/

B. The sound immediately before the infinitive ending **/-an/** is the **morpheme of the past tense**. All forms of this morpheme are represented in the above list of infinitive forms, namely **/-d-/** , **/-t-/** and **/-id-/**.

/-d-/:			
	آوردن	/^{a}vardan/	to bring
	بودن	/budan/	to be
/-t-/:			
	داشتن	/d^{a}shtan/	to have
	دوختن	/dukhtan/	to sew
	گفتن	/goftan/	to say
/-id-/:			
	بریدن	/boridan/	to cut
	خریدن	/kharidan/	to buy

C. The **stem of the past tense** is obtained, without exception, by eliminating the infinitive ending **/-an/** from the infinitive form of the verb, e.g.:

English	Infinitive		Past tense stem		English
to bring	آوردن	/ªvardan/	آورد	/ªvard/	brought
to be	بودن	/budan/	بود	/bud/	was
to have	داشتن	/dªshtan/	داشت	/dªsht/	had
to sew	دوختن	/dukhtan/	دوخت	/dukht/	sew
to say	گفتن	/goftan/	گفت	/goft/	said
to cut	بریدن	/boridan/	برید	/borid/	cut
to buy	خریدن	/kharidan/	خرید	/kharid/	bought

D. The **stem of the present tense** is obtained by either simply eliminating the morpheme of the past tense (-d-, -t-, -id-), without any other changes, or by removing the past tense morpheme and sustaining some morphophonological change as well. Based on this feature the Persian verbs have been classified as ***regular*** or ***irregular***. Otherwise in their conjugated forms, most Persian verbs maintain the same regularity with only a few exceptions[1]. Most transformations that take place in what have been called "irregular" verbs are at the level of change from past stem to present stem:

Transformations	Past stem		Present stem	Present		Past
/-sht-/ ==> /-r-/	**/dªsht/**	==>	**/dªr/**	**دار**	**<==**	**داشت**
/-kht-/ ==> /-z-/	**/dukht/**	==>	**/duz/**	**دوز**	**<==**	**دوخت**
/-ft-/ ==> /-u-/	**/goft/**	==>	**/gu/**	**گو**	**<==**	**گفت**
/-st-/ ==> /-h-/	**/khªst/**	==>	**/khªh/**	**خواه**	**<==**	**خواست**
/-ud-/ ==> /-ªy-/	**/ªsud/**	==>	**/ªsªy/**	**آسای**	**<==**	**آسود**

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[1] one of the exceptions is the verb "to be" بودن/budan/:

/-ud-/ ==> /-ªsh-/ /bud/ ==> /bªsh/ باش <== بود

E. Regardless of tense, all conjugated verb forms end with the same **personal pronoun endings**, which mark person and number, and do not mark gender.

	Singular		Plural	
1st pers.	ـَم	/-am/	ـیم	/-im/
2d pers.	ـی	/-i/	ـید	/-id/
3rd pers.	0	0	ـَند	/-and/

F. A number of affixes are used with the verb stems to mark modes (aspects) and tenses. They are: **/mi-/** –می for the progressive mode, and **/be-/** –ب for the imperative and subjunctive forms; causative **/-ªn-/** –ان– , and agentive **/-ande/** –انده .

G. On the present stem are built the following verb forms (for the verb "to bring" **/ªvardan/** آوردن , the stem of the present is **/ªvar/** آور):

Imperative	/ªvar/	آور	(bring!)
Present	/miªvaram/	میاورم	(I bring, I am bringing)
Subjunctive	/biyªvaram/	بیاورم	(that I bring)
Present participle	/ªvarªn/	آوران	(in the process of bringing)
Agent noun	/ªvarande/	آورنده	(the one who brings)

H. The past stem is used for the following verb forms (for "to bring" **/ªvardan/** آوردن , the stem of the past is **/ªvard/** آورد):

Preterite (simple past)	/^{a}vardam/	آوردم	(I brought)
Imperfect (past progressive)	/mi^{a}vardam/	میاوردم	(I was bringing)
Past participle	/^{a}varde/	آورده	(brought)
Infinitive stem	/^{a}vard/	آورد	(he/she brought)[2]

I. The verb to be */hastan/ is an archaic form which is no longer used in the infinitive. The infinitive form of the verb /budan/ بودن (to be) has replaced this and all other forms and tenses of this verb, with the exception of the present tense forms represented below.

To be: بودن (هستن) */hastan/

English	Persian	Ph. Transcription		
	Verb form		pers. pn. endings	
I am	هستم	/hastam/	ـَم	/-am/
you are	هستی	/hasti/	ـی	/-i/
he/she is	است / هست[3]	/hast/ /ast/	ø	ø
we are	هستیم	/hastim/	ـیم	/-im/
you are (pl.and polite)	هستید	/hastid/	ـید	/-id/
they are (pl.and polite)	هستند	/hastand/	ـَند	/-and/

---

[2] The infinitive form consists of the stem (e.g. /^{a}vard/) + the infinitive ending /-an/; the stem by itself is used with no personal ending as the 3rd person singular of the simple past.

[3] The form /ast/ است is only used in the 3rd person singular. There is a semantic difference between /ast/ است and /hast/ هست that must be kept distinct: the form /hast/ هست has an underlying meaning of physical existence "there is" or "it is available", as opposed to the form /ast/ است which always refers to the state of being and simply means "is". .

J. There are four ***auxiliary*** verbs in Persian used for the construction of different verb tenses:

1. /budan/	بودن	to be
2. /shodan/	شدن	to become
3. /kh^{a}stan/	خواستن	to want
4. /d^{a}shtan/	داشتن	to have

K. There are at least twenty four ***accessory*** verbs used for the construction of ***composed*** verb forms and they are the followings:

1. /^{a}madan/	آمدن	to come
2. /^{a}vardan/	آوردن	to bring
3. /oft^{a}dan/	افتادن	to fall
4. /and^{a}khtan/	انداختن	to throw
5. /bordan/	بردن	to take away
6. /bastan/	بستن	to close
7. /budan/	بودن	to be
8. /peymudan/	پیمودن	to traverse
9. /peyvastan/	پیوستن	to join
10. /kh^{a}stan/	خواستن	to want
11. /khordan/	خوردن	to eat; to get hit
12. /d^{a}dan/	دادن	to give
13. /d^{a}shtan/	داشتن	to have
14. /didan/	دیدن	to see
15. /residan/	رسیدن	to arrive, reach, attain
16. /raftan/	رفتن	to go
17. /zadan/	زدن	to strike, hit
18. /shodan/ (/gashtan/ , /gardidan/)	شدن	to become
19. /farmudan/	فرمودن	to prescribe, command
20. /kardan/ (/nemudan/ , /s^{a}khtan/ , /gard^{a}ndan/)	کردن	to do, make
21. /keshidan/	کشیدن	to drag, draw
22. /gereftan/	گرفتن	to take, receive, obtain
23. /goz^{a}shtan/ (/nah^{a}dan/)	گذاشتن	to put
24. /y^{a}ftan/	یافتن	to find

L. Most of the verbs ending with **/-idan/** are regular verbs, with some exceptions like: /shenidan/ شنیدن (to hear), and /didan/ دیدن (to see). Many of the words borrowed from Arabic have been turned into Persian verbs by the use of this ending e.g., /fahm**idan/** فهمیدن (to understand), /talabidan/ طلبیدن (to call, summon, want, request), /raghsidan/ رقصیدن (to dance). Once again, the expressions "regular" and "irregular" are used based on the morphophonological changes that occur at the level of what is conventionally called the "verb stem", and do not refer to any irregularity at the level of the conjugated verb forms. A complete list of all Persian "simple" verbs (241) is included in Recherche sur la structure transformationnelle du verbe persan: le verb "simple", pp.249 - 255 (Elahé Mir-Djalali, 1974). 150 of these, approximately 70 regular and 80 irregular, are provided here.

III CRITERIA OF CLASSIFICATION

PERSIAN VERBS

"REGULAR"

For regular verbs, the stem of the present tense is obtained by simply eliminating the infinitive ending **/-an/** and the morpheme of the past tense (-d-, -t-, -id-), without any other changes, e.g.:

/-id-/ + **/-an/** are omitted:

inf.		present stem		present form		imperative form
/bor**idan/**	==>	**/bor/**	==>	/miboram/ میبُرم	==>	/bebor/ ببُر
/pors**idan/**	==>	**/pors/**	==>	/miporsam/میپرسم	==>	/bepors/بپرس
/tars**idan/**	==>	**/tars/**	==>	/mitarsam/ میترسم	==>	/betars/بترس

/-d-/ + **/-an/** are omitted:

/kh^{a}n**dan/**	==>	**/kh^{a}n/**	==>	/mikh^{a}nam/میخوانم	==>	/bekh^{a}n/بخوان
/khor**dan/**	==>	**/khor/**	==>	/mikhoram/میخورم	==>	/bekhor/بخور
/kan**dan/**	==>	**/kan/**	==>	/mikanam/ میکَنم	==>	/bekan/ بکَن

/-t-/ + **/-an/** are omitted:

/kosh**tan/**	==>	**/kosh/**	==>	/mikosham/ میکُشم	==>	/bekosh/بکُش
/shek^{a}f**tan/**	==>	**/shek^{a}f/**	==>	/mishek^{a}fam/میشکافم	==>	/beshk^{a}f/بشکاف

IV LIST OF REGULAR VERBS

/ª/ آ

/ªshªmidan/	آشامیدن	to drink	1.
/ªmorzidan/	آمرزیدن	to absolve	2.

/a/ ا

/arzidan/	ارزیدن	to be worth	3.
/andishidan/	اندیشیدن	to reflect, think	4.

/b/ ب

/bakhshidan/	بخشیدن	to pardon, forgive, give	5.
/boridan/	بریدن	to cut	6.
/busidan/	بوسیدن	to kiss	7.

/p/ پ

/pªshidan/	پاشیدن	to sprinkle, scatter	8.
/parastidan/	پرستیدن	to adore, worship	9.
/porsidan/	پرسیدن	to ask	10.
/paridan/	پریدن	to fly, jump, hop	11.
/pasandidan/	پسندیدن	to admire, select	12.
/pusidan/	پوسیدن	to decay, rot, wear out	13.
/pushidan/	پوشیدن	to wear	14.
/pichidan/	پیچیدن	to wrap, twist, turn, roll	15.

/t/ ت / ط

/tarªshidan/	تراشیدن	to scrape, shave	16.
/tarsidan/	ترسیدن	to fear	17.
/tarakidan/	ترکیدن	to burst, crack, explode	18.
/tapidan/	طپیدن / تپیدن	to palpitate, beat (heart beat)	19.
/talabidan/	طلبیدن	to call, summon, request	20.

/j/ ج

/jombidan/	جنبیدن	to oscillate, move	21.
/jushidan/	جوشیدن	to boil	22.

/ch/ چ

/charkhidan/	چرخیدن	to spin, rotate, whirl	23.
/chasbidan/	چسبیدن	to stick, cling, adhere	24.
/cheshidan/	چشیدن	to taste	25.
/chekidan/	چکیدن	to drip, trickle	26.
/chal^{a}ndan/	چلاندن	to squeeze, press	27.

/kh/ خ

/khorushidan/	خروشیدن	to roar, shout	28.
/kharidan/	خریدن	to buy, purchase	29.
/khoshkidan/	خشکیدن	to dry up	30.
/khandidan/	خندیدن	to laugh, smile	31.
/kh^{a}bidan/	خوابیدن	to sleep	32.
/kh^{a}ndan/	خواندن	to read, sing	33.
/khordan/	خوردن	to eat, to get hit	34.

/d/ د

/darakhshidan/	درخشیدن	to shine	35.
/daridan/	دریدن	to devour	36.
/dozdidan/	دزدیدن	to steal	37.
/davidan/	دویدن	to run	38.

/r/ ر

/r^{a}ndan/	راندن	to drive, chase away	39.
/residan/	رسیدن	to arrive, ripen	40.
/raghsidan/	رقصیدن	to dance	41.
/ranjidan/	رنجیدن	to take offence	42.
/ru'idan/	روئیدن	to grow	43.

/s/ س			
/sanjidan/	سنجیدن	to weigh, measure, evaluate	44.
/sh/ ش			
/shek^{a}ftan/	شکافتن	to split, cleave, undo stitches	45.
/gh/ غ / ق			
/gh^{a}pidan/	قاپیدن	to snatch	46.
/ghorridan/	غرّیدن	to grumble, rave	47.
/ghaltidan/	غلتیدن	to roll	48.
/f/ ف			
/fahmidan/	فهمیدن	to understand	49.
/k/ ك			
/koshtan/	کشتن	to kill	50.
/keshidan/	کشیدن	to draw, drag	51.
/kandan/	کندن	to excavate, dig, pluck, take off	52.
/kubidan/	کوبیدن	to pound, smash	53.
/kushidan/	کوشیدن	to endeavour, try, make efforts	54.
/g/ گ			
/gardidan/	گردیدن	to revolve, become	55.
/gazidan/	گزیدن	to sting, bite	56.
/gosh^{a}dan/	گشادن	to open, resolve	57.
/gonjidan/	گنجیدن	to be contained	58.
/l/ ل			
/larzidan/	لرزیدن	to tremble, shiver	59.
/laghzidan/	لغزیدن	to slip, stumble	60.

/m/ م

/m^{a}lidan/	مالیدن	to rub	61.
/m^{a}ndan/	ماندن	to stay, remain	62.
/makidan/	مکیدن	to suck	63.

/n/ ن

/n^{a}lidan/	نالیدن	to lament, groan	64.
/n^{a}midan/	نامیدن	to name, call	65.
/navardidan/	نوردیدن	to travel over, traverse, climb	66.
/nushidan/	نوشیدن	to drink	67.

/v/ و

/varzidan/	ورزیدن	to knead, exercise, train	68.

V CRITERIA OF CLASSIFICATION PERSIAN VERBS
"IRREGULAR"

For "irregular" verbs, the stem of the present tense is obtained by removing the past tense morpheme and sustaining a morphophonological change as well. We have seen example of those under **D** in this section.

VI LIST OF IRREGULAR VERBS

/ᵃ/ /a/ /e/ /i/ /o/	آ / أَ / اِ / ای / أُ		
/ᵃrᵃyidan/ (/ᵃrᵃstan/)	آرائیدن ، آراستن	to decorate, arrange	1.
/ᵃzordan/	آزردن	to annoy, oppress	2.
/ᵃzmudan/	آزمودن	to test, experience	3.
/ᵃsᵃyidan/ (/ᵃsudan/)	آسائیدن ، آسودن	to rest	4.
/ᵃfaridan/	آفریدن	to create	5.
/ᵃludan/	آلودن	to contaminate, taint	6.
/ᵃmadan/	آمدن	to come	7.
/ᵃmukhtan/	آموختن	to learn	8.
/ᵃmikhtan/	آمیختن	to mix	9.
/ᵃvardan/	آوردن	to bring	10.
/ᵃvikhtan/	آویختن	to hang, cling	11.
/oftᵃdan/	افتادن	to fall	12.
/afrukhtan/	افروختن	to kindle, burn	13.
/afzudan/	افزودن	to increase, add	14.
/andᵃkhtan/	انداختن	to throw, cast	15.
/andukhtan/	اندوختن	to accumulate, save	16.
/engᵃshtan/	انگاشتن	to suppose, imagine	17.
/istᵃdan/	ایستادن	to stand	18.

/b/ ب			
/b^{a}khtan/	باختن	to lose	19.
/b^{a}yestan/	بایستن	to be necessary	20.
/bard^{a}shtan/	برداشتن	to take, lift, remove	21.
/bordan/	بردن	to carry, take, lead	22.
/bastan/	بستن	to close, shut	23.
/bargashtan/	برگشتن	to return	24.
/budan/	بودن	to be	25.
/p/ پ			
/p^{a}yidan/	پائیدن	to watch, observe	26.
/pokhtan/	پختن	to cook	27.
/paziroftan/	پذیرفتن	to accept, admit, receive	28.
/pard^{a}khtan/	پرداختن	to pay, polish	29.
/peymudan/	پیمودن	to travel, traverse	30.
/peyvastan/	پیوستن	to join, connect	31.
/t/ ت			
/t^{a}khtan/	تاختن	to gallop, rush	32.
/t^{a}ftan/	تافتن	to shine, twist	33.
/tav^{a}nestan/	توانستن	to be able	34.
/j/ ج			
/jastan/	جَستن	to jump, leap, escape	35.
/jostan/	جُستن	to search, seek, find	36.
/javidan/	جویدن	to chew	37.
/ch/ چ			
/chidan/	چیدن	to pick, clip, arrange	38.
/kh/ خ			
/khoftan/	خفتن	to sleep	39.
/kh^{a}stan/	خواستن	to wish, want, ask, request	40

/d/ د			
/d^{a}dan/	دادن	to give	41.
/d^{a}shtan/	داشتن	to have	42.
/d^{a}nestan/	دانستن	to know	43.
/dary^{a}ftan/	دریافتن	to receive, understand	44.
/dukhtan/	دوختن	to sew	45.
/didan/	دیدن	to see	46.
/r/ ر			
/rastan/	رستن	to escape	47.
/raftan/	رفتن	to go	48.
/rikhtan/	ریختن	to pour, spill, cast	49.
/z/ ز			
/z^{a}yidan/	زائیدن	to give birth, generate	50.
/zadan/	زدن	to strike, hit, beat, play	51.
/zistan/	زیستن	to live, subsist	52.
/s/ س			
/s^{a}khtan/	ساختن	to build, make, forge, fabricate	53.
/sepordan/	سپردن	to trust, deposit	54.
/sukhtan/	سوختن	to burn	55.
/sh/ ش			
/sh^{a}yestan/	شایستن	to merit, suit, become	56.
/shodan/	شدن	to become	57.
/shostan/	شستن	to wash	58.
/shekastan/	شکستن	to break	59.
/shemordan/	شمردن	to count	60.
/shen^{a}khtan/	شناختن	to know, recognize	61.
/shenidan/	شنیدن	to hear	62.

/f/ ف

/ferest^{a}dan/	فرستادن	to send	63.
/farmudan/	فرمودن	to command, order, say	64.
/forukhtan/	فروختن	to sell	65.
/feshordan/	فشردن	to press, squeeze, tread	66.

/k/ ك

/k^{a}shtan/	کاشتن	to plant	67.
/kardan/	کردن	to do	68.

/g/ گ

/god^{a}khtan/	گداختن	to melt, fuse	69.
/goz^{a}shtan/	گذاشتن	to put, place, let	70.
/gozashtan/	گذشتن	to pass, overlook, spare	71.
/gereftan/	گرفتن	to take, catch, capture	72.
/gorikhtan/	گریختن	to flee, run away	73.
/geristan/	گریستن	to weep	74.
/gozidan/	گزیدن	to choose, select	75.
/gashtan/	گشتن	to turn, search, become	76.
/goftan/	گفتن	to say	77.
/gom^{a}shtan/	گماشتن	to appoint	78.

/m/ م

/mordan/	مردن	to die	79.

/n/ ن

/neshastan/	نشستن	to sit	80.
/neveshtam/	نوشتن	to write	81.
/nemudan/	نمودن	to do	82.

***

PART TWO

INSTRUCTOR'S MATERIAL

FOR THE TEACHER

I CLASSROOM PLANNING

COMMUNICATIVE INTERACTION

Introduction: In the words of **Socrates** (469-399 B.C.), as reported by **Plato** (ca. 427-347 B.C.), "books cannot be argued with; they always say the same thing to you, however often you read them." One of the reasons Plato chose to use the format of dialogue may have been to avoid this static quality of most books. He wrote his famous dialogues as an act of homage to his great teacher, and he maintained that philosophy as a human activity is best learned through an exchange of ideas, within the context of rational conversation.

Similarly, language learning as a human activity needs to be interactive, involving the give-and-take of discussions, as well as setting up the students in an active communicative mode which will create the energy and enthusiasm necessary to generate a continuum of interactive sentences between them. In such positions, the learners will use what they have learned in a natural manner following their own objectives and interests, and at their own pace. The focus will then be directed towards solving a communication problem, rather than conscious classroom performance. Each point of culture within the target language could be referred to as a communication problem to be solved by the learner. In other words, each issue of cultural differences, once extracted and described, could be addressed as a point on which there is not an automatic consensus. The scenario is then built around it and the class and the teacher will explore possibilities generated in that setting as a way to solve the communication problem[1]. The more static and prescriptive approaches are thus replaced by the dynamic of "newly generated" material at each interaction[2].

The concepts and methodology of learning language through interaction have been analyzed, discussed, and recommended by many professionals in the field of second language acquisition including B. Abbs (1980); R. Allwright (1982, 1984); R.J. Di Pietro (1976,

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[1] Di Pietro, Robert J. 1987. *Strategic Interaction: Learning Language through Scenarios*, pp. 47-48. New York: Cambridge University Press; Savignon, Sandra J. 1983. *Communicative Competence: Theory and Classroom Practice*. Reading, Mass.: Addison-Wesley Publishing Company.

[2] Allwright, R. 1984. "The importance of interaction in classroom language learning." *Applied Linguistics*, 5, 156-171. He argues that the classroom thus generates its own educational material and teachers and learners are not only practitioners but experimenters of the classroom.

1978, 1980, 1981, 1982, 1983, 1984, 1987, 1990); C. Kramsch (1981, 1984, 1985, 1986, 1988); S. Krashen (1982, 1983); W.A. Rivers (Ed.) (1986); S.J. Savignon (1983, 1984, 1987); D. Tannen (1984); and L. Wong-Fillmore (1976, 1979), to name a few.

The Strategic Interaction method provides a new teaching environment conducive to the reorientation of the students' focus from dry teaching material to live linguistic performance. The learning happens while a communication problem is solved and the attention is directed to the subject at hand, not to the language learning task. Language teachers who have used this approach recognize it as being the closest to the way natural language acquisition takes place.

SCENARIOS AND THE BENEFITS OF GROUP WORK

Most teachers at some time become frustrated with the dilemma of trying to reach every student in the class while not ignoring the needs of all the others. The traditional solution has been to work one-on-one with each student, hoping to give each equal time to perform or recite. A more recent idea is to allow a 'silent phase' (see S. Krashen and T. Terrell, 1983) in which all the students are allowed to listen without giving any demonstrable feedback to the teacher. In such an approach, the students speak when they feel sufficient confidence to do so. In both cases, the teacher's main contribution of imparting knowledge of the subject matter as well as instructional skills -- analytical and applicational -- is significantly reduced.

Scenarios, on the other hand, allow the teacher to provide direction and intervention right from the start of instruction without losing the benefits of any silent phase being undergone by individual learners. Scenarios allow the teacher to break up the class into small, effective working groups to which the teacher may act as a consultant, provider of information and general guide as needed by each group. Members of the groups also help instruct each other, as they acquire different bits and pieces of the target language and share their acquired knowledge as needed by others in their groups.

Since the flow of knowledge must eventually be to the individual learner, each group is given a task that represents the group as if it were one individual. Once the group has worked out a number of possible avenues to explore in completing the task, a representative of the group is chosen to interact with a representative of a different group that also has a task to accomplish. As the two representatives interact, they may turn to their groups for help or advice at any time. In this way, knowledge is imparted to the individual that is immediately applicable and functional. This feature of scenario work does away with the traditional methods of instruction that attempt to follow a general regimen of grammar that is supposedly suitable to the entire class. ("Coverage", as it is commonly called in the profession, has as its major purpose protection for the teacher who can claim, when students fall short of prescribed goals of learning, that since the material in question had been presented to the class, the student must take responsibility for all that has not been learned.) The interaction between the students then continues to its final stages, where the teacher can enhance the activity and encourage more participation by asking for other suggestions and variations toward achieving the task.

After the performance, the class is brought together as a whole in the third phase (following *planning* and *performance*) called *debriefing*. During this third phase, each student is allowed to ask any questions about the performance and the structural/cultural points being used. The teacher should lead the discussion, and may entice the students to participate by asking them such questions as "What were the most important words or expressions used in the scenario?" "What other possible solutions could have been reached?" The teacher should also address major errors made by the students during this debriefing phase. It is important for the teacher to discuss the error and not identify the error-maker. In this way, students do not lose confidence in themselves. The emphasis must always be placed on what the students have managed to achieve, rather than where they fell short of the mark.

By progressing in terms of task completions that involve the students ever more deeply in Iranian language and culture, the grammar and cultural points are learned in a functional, interactive way. The solutions achieved in each scenario serve to fix the language in the students' minds because the target language is being used as any natural language is used, namely, in social interaction with members of groups.

The routine of the scenario (from preparation by small groups to performance by group representatives to final debriefing as a full class led by the teacher) allows the full range of teacher skills to be used in the classroom. At the same time, the students take the initiative for learning because they must accomplish the tasks before them. The teacher changes, in their eyes, from someone to satisfy to someone who helps them satisfy themselves. Groups have a healthy effect on their individual members because they tend to build up weaker members through their sharing of the task. The teacher should observe the students as they work in groups; if some of the members do not seem to be cooperating, then these students should be assigned to new groups with other students who did not seem to be cooperating in their original groups. In this way, they will have to motivate each other in order to complete the task given to them by the teacher. Working with scenarios, the teacher dictates the task and not the way to achieve it. Some related reading and writing will be assigned which will be used as reinforcement of classroom performance and students' interaction. Each lesson plan contains grammar points, vocabulary and interaction exercise with the scenarios.

II CLASSROOM ORGANIZATION

USE OF INTERACTION SKILLS

Persian classrooms in the U.S. are not typically overcrowded at this time, but the scenario activities are still beneficial for smaller groups. The emphasis here on benefits of working in groups should not divert the reader's attention from the main issue in scenario work, which is the direct and "open-ended" involvement of the individual language student in the classroom.

The tasks of the scenarios in this text have been taken from potential points of interaction that come from Persian culture and society. The attention is turned towards solving a real interaction problem, rather than reciting scripted material. As we have seen, this approach encourages free thinking and stimulates genuine efforts to communicate. Therefore, in the classroom, students should be organized in groups and each group should prepare for a free encounter with the other. The teacher's role remains the same as always:

- to stimulate independent thinking and participation;
- to provide supportive material as food for thought, including vocabulary, grammar points and cultural clues; and
- to give direction so as to guide and not to dictate what to think or what to say.

In the classroom setting, we propose that the **teacher should prepare the ground for the students in the following manner**:

a. **Explanation:** A brief introduction should be provided about the **Key Concept**, and the **Situation** introduced in the lesson plan[3]. At this point, the teacher may review and discuss cultural content, facts, and values, especially those that are different from the students' background.

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[3] Notice in the first lesson, the underlying concept is family, the Key Concept is /noruz/ (New Year), and the Situation is what was described in the scenario about /kh^{a}ne tak^{a}ni/ (house cleaning).

b. **Examples:** The teacher will provide at least three examples of **Situations**[4] from the same **Key Concept** under study.

c. **Scenario preparation:** Two interconnecting roles are designed and each briefly described separately in writing. The scenario preparation is based on the following premises:

A) Clarification of the concepts for the students.

1) Key Concept (KC) - Examples of Key Concepts are "New Year", "marriage", "education", "religion", etc. These independent concepts could be considered as parts of an overall underlying concept; i.e. issues mentioned above are all closely related to the concept of family. These are referred to as separate Key Concepts, but the students will undoubtedly use their acquired knowledge about the "family" in all of them as it becomes necessary.

2) Situation - The specific situation for which the students have received a scenario in order to prepare to interact. For example, under New Year, the situations include "house cleaning", "growing seeds", "visiting protocol", "/haftsin/", "/sizde bedar/", etc.; under marriage, "asking in marriage", "/mahriye/", "wedding ceremony", "divorce", "/jah^{a}z/", etc.

The underlying concept in each situation remains the basis on which all other variations are constructed. The numerous situations presented in a diversity of scenarios are essential for the students' performance in the classroom, and facilitate their language acquisition. An example of a KC is /t^{a}rof/ as illustrated in situations involving a taxi driver and passenger, guests and the host, or a friend and another friend[5]. Some other Key Concepts that could be developed are friendship, entertainment, politics, socio-economic issues, etc. A more abstract KC could be chosen as the core of the scenario construction depending on the level of the students' sophistication, e.g. punctuality, honor, greed, self-interest, courage, embarrassment, fear, shame, etc. The Key Concept as the abstract issue is developed through a number of concrete happenings and situational examples.

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[4] The three situations chosen for this first lesson are /kh^{a}ne tak^{a}ni/ (house cleaning), /haftsino tahvile s^{a}l/ (the seven "s" and the transition to the New Year), and /dido b^{a}zdid/ (visiting protocol).

[5] These are examples from the Lesson Plan preparation on /t^{a}**rof**/.

Key Concept = abstract issue
vs. KC =/= Situation
Situation = concrete happening

B) Situation-oriented task - In this phase, a scenario is chosen that assigns learners to their respective roles based on problems posed within the context of Iranian culture. To initiate the interaction the following points need to be included[6]:

1) Shared information: provides a purpose for the interaction. This is the most obvious and concrete part of the scenario. An interaction is based on some facts known to both parties, e.g. the taxi driver and a passenger share the knowledge of the place of pick-up, the destination address, the time of day, the weather and traffic conditions. The conversation starts based on these common grounds.

2) Unshared information: gives individual variety to the interaction. This is the subjective and personal part of the scenario. Based on facts and conditions unknown to the other party, each individual decides on his/her own strategy and plan of interaction, e.g., the passenger's haste to get to his destination arises because he is late for an important appointment (the driver does not know this). The taxi driver may wish to take a longer route either for a better fare (the day has been very quiet...) or for a chance to chat with someone from Washington, DC, where he has some family, or for a better chance to pickup another passenger, etc. It is based on this unshared information that the interaction task will evolve.

C) Main expressions and vocabulary: In preparation for an interaction on a particular concept, the teacher should introduce some relevant vocabulary. This should include a number of nouns, verbs, and expressions to be used by both participants in conducting their interaction, and any other vocabulary required by the students in classroom.

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[6] Di Pietro, Robert J. 1987. *Strategic Interaction: Learning Language through Scenarios*, pp. 47-48. New York: Cambridge University Press.

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III CLASSROOM PARTICIPATION

STRATEGIC INTERACTION

1. The teacher distributes scenario roles, written both in English and Persian in early lessons, and only Persian in later lessons. Students should be arranged in working groups, and supplied with a list of useful expressions and vocabulary. They should be given time to discuss and determine their attitude towards the role at hand, and make interaction plans in order to accomplish the task given in the scenario. Each group should consider several possible interactions. The teacher may provide to the groups any help that is needed during this stage.

2. On the basis of questions from the students, the teacher should provide each group with additional vocabulary, useful grammar points and cultural hints. (Remember that teacher's introduction to the cultural point and the scenario combined with the rehearsal for the scenario performance may take more than one class meeting, depending on how much time is allotted, e.g., 45 minutes may not be enough time for both activities).

3. When the students have *rehearsed* sufficiently, a representative is chosen from each group to enact the role. The other members may provide any help that might be needed. Other suggestions and alternative strategies should be welcomed. The activity within each group will keep all the students physically together, involved in listening, and free to participate in the ongoing interaction. This will allow the learners to participate at their own pace, expressing interest at will and naturally focused on the subject more than on the classroom setting.

4. To enhance the *performance*, the teacher may offer ideas to group representatives. To encourage participation from less forthcoming students, the teacher may request suggestions, variations, and alternatives to the on-going interaction. This will activate further interest and continue the dynamics of classroom exchange.

5. Depending on availability, the dialogue may be recorded using either audio or video equipment.

6. After the performance, the teacher should conduct a *debriefing* phase. Using schemata for notes and comments, the teacher debriefs the students on what transpired, offering

suggestions and corrections where needed. The audio or video recordings could become significant work tools at this time. The teacher uses the discourse generated during the performance phase as the basis for discussion of important elements of form, structure and culture. One way to start the debriefing would be to ask the following questions:

1) What were the key expressions and/or words used in this interaction?
2) What new or different sounds did you notice in the performance?
3) What words or expressions did you find difficult?
4) What would be another way of conveying the same ideas that were expressed in the conversation?

To facilitate the work of the debriefing, the teacher may want to ask the students to take notes about the major points discussed.

7. A related reading assignment should be given to *reinforce* language acquisition. The students are asked to read a paragraph on the cultural concept and related activities of the lesson: in this case, /noruz/ and the necessary preparations for cleaning the house. After the reading, the teacher and students might engage in a discussion of the similarities and differences between American and Iranian ways of celebrating the New Year. In the early lessons, the teacher should point out the differences between the way words are formally written and the way they are pronounced in an informal context (see section on phonological analysis). Points of grammar may be addressed in the same manner.

8. Following the debriefing, students may be asked to write a short composition on the KC, cultural topics contrasted with their own backgrounds, or on a situation as they would interact in it themselves. Possible written exercise: Write a letter to your family in the United States telling them about what happened to you during /noruz/. The goal is to reinforce and internalize what took place during the scenario, and to help develop writing skills.

Variations in the syllabus: In addition to the variety of psycho-social possibilities which arise from any interaction, much information could be included and discussed at the time of **Scenario** presentation and as the **Interaction** is taking place: the time of the day, location, weather, age, sex, level of education, physical appearances, socioeconomic status of the hypothetical participants, colors, calendar, landscape, nature, pets, etc. The use of these variants should be tied to the students' level of proficiency, age, background and interests.

Language switching: This will vary according to the teacher's evaluation of the class level. A general approach to the second year college level would be as follows:

- The performance of the interaction as well as the short composition are to take place in the target language (here Persian).
- Based on the students' language level, the rehearsal and debriefings may be done entirely in Persian with only occasional use of English, as necessary.
- The task should concentrate both on communicating the KC and on handling the special given situation in the scenario. Once the students know what they are trying to achieve, they should be expected to perform in the target language, and be free to work within their own knowledge and limitations of that language.
- The teacher's special input of vocabulary, information and other necessary tools, as well as student participation will provide dynamics necessary to push forward the level of performance in the target language.

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COMMUNICATIVE PERFORMANCE

CLASSROOM USE OF INTERACTION SKILLS

/dastam begerfto p^{a} be p^{a} bord/ دستم بگرفت وپا بپا برد
/t^{a} shiveye r^{a}h raftan ^{a}mukht/ تا شیوهٔ راه رفتن آموخت
Iraj Mirz^{a} ایرج میرزا

- The main reason for choosing the interactional classroom over the traditional one is to place students in real-life situations where they learn to think in the language and use it to achieve a communicative goal.
- The learning process takes place **during** interaction, as opposed to the student learning **about** an interaction.
- In the past students were taught different elements of the language as though they were being given separate boxes with which to build the structure of a construction.
- The new approach is to provide an environment where the linguistic skills are naturally developed, used, and reinforced.
- This means from pure memorization of boxes, the student is taken through a spiral of developing language-using skills.
- Thus we work towards the same skills as in natural language learning.
- This approach will allow students to make more errors; but in the interaction, the focus is on communication, not on grammar.
- Grammar points and other elements of the language are explained and taught during the *debriefing* period, where students maintain a vivid interest in communication.
- Practice with the scenarios will help the learner feel situated within a linguistic circumstance, confronted with a problem to solve or a task to accomplish.
- Communicative skills will be required, learned, and internalized as the interaction process evolves.
- Different points of grammar are practiced as the scenario lessons continue.
- The different *rehearsal* and *performance* phases are to provide practice on culture points, lexicon, grammar points, and useful expressions.
- The *debriefing* phase is useful in reinforcing the interaction highlights and cultural points, and in providing explanations on grammar and other linguistic elements.

SCENARIO ROLE	=/=	ROLE PLAY
• Student plays self and has to react naturally within the given situation.		• Student is given an artificial part to play.
• Student is not told what to do or think in a given situation.		• Student is told what to do or think in a situation.
• The interaction generates aspects of the target language to be explored.		• Some known items from the target language are practiced.
• The unknown elements of the interaction help create a real-life tension which is present in most natural situations.		• Students know what to expect from the other party.

CONCLUSION

- Role play remains a classroom practice tool.
- Scenarios allow language proficiency to surface and to be reinforced.
- The open-ended nature of scenarios makes it possible to have a natural interaction in the classroom.
- Language instruction occurs based on a real-life effort to communicate.
- The same linguistic elements are involved in achieving the task: vocabulary, grammar, pronunciation, comprehension, skills at turn taking, cultural appropriateness, interrupting appropriately to ask questions.
- Scenarios are excellent feedback on how the student can use the elements of the target language.

PHASES IN THE INTERACTIVE METHOD

1. **Teacher Tasks** in the Interactive Classroom
2. PHASE ONE - ***Rehearsal***
3. PHASE TWO - ***Performance***
4. PHASE THREE - ***Debriefing***
5. PHASE FOUR - ***Reinforcement***
6. Student Tasks in the **Evaluation Process**

1. Teacher Tasks

- Review coverage of the subject in textbook and other related materials.

- Review proposed scenarios and prepare others related to the subject in the text.

- Prepare to play several types of interaction roles in the classroom.

- Consider the outline of the grammar which might be used through these transactions.

- Find reading selections that are related to the domain of the Key Concept under study.

- Prepare some questions derived from the scenarios for writing exercises.

- Seek to involve students in the evaluation process.

- Prepare to come up with a model from the students' performance to be used for the evaluation task.

2. PHASE ONE - *Rehearsal*

- The students are divided into two or three working groups, according to the task.
- Teacher distributes a scenario to each group.
- Students are given time to discuss the scenario within each group.
- They will decide on a course of action to accomplish the task or resolve the problem at hand.
- They will make interaction plans.
- Each group plans several alternative interactions.
- Based on those plans, students will ask for additional vocabulary and verify useful grammar points and other cultural issues.
- This activity might well take one classroom session (45 minutes).

3. PHASE TWO - *Performance*

- When the students have rehearsed sufficiently, a representative is chosen from each group to enact the scenario role.
- Other students are on stand-by and can make suggestions, and come up with helpful expressions needed by their representative.
- This phase is to be kept as much as possible a group-supported activity.
- Students are physically grouped together, and involved in listening and participating.
- Depending on availability, this performance may be recorded using audio or video equipment.
- In order to encourage participation from less forthcoming students, the teacher may ask for suggestions and variations at the final stages of the interaction.

4. PHASE THREE - *Debriefing*

- The teacher is to conduct this phase.
- Using schemata to illustrate comments and observations, the teacher will come up with a model of what was enacted in the interaction.
- The discourse used during the interaction will serve as the basis of a discussion about important elements of form, grammar, and culture.
- The audio or video recording could be very helpful in this phase.
- Another way to start the debriefing would be to ask WH-questions about the expressions used, different sounds, other difficulties, and other ways to convey the same ideas.
- To facilitate the work of the debriefing, the teacher may want to ask the students to take notes about the major points discussed.

5. PHASE FOUR - *Reinforcement*

- A relevant reading assignment is given.
- Related writing activities are done first on an individual basis and then by each group.
- The classroom experience will provide a common ground for this writing and the writing should reinforce the experience.
- The writing is thus a more real-life activity.
- From individual creativity the students will move towards collective work of communication with their peers.

6. Student Tasks in the **Evaluation Process**

- Each student is best prepared to answer for themselves the following questions:
- Could I have used more of my vocabulary?
- Could I have requested more help from the teacher?
- Was I able to convey what I needed?
- Could other students help more effectively?
- Other students as observers may use good judgement about originality and intelligibility of the interaction.

Dr. Di Pietro's chart for evaluating students performance in scenarios

Performance features	*Major evaluation by:* *Teacher*	 *Peers*	 *Performer*
1. Role portrayal	√		
2. Cultural conventions	√		
3. Originality	√	√	
4. General intelligibility	√	√	
5. Grammatical accuracy	√	√	
6. Pronunciation		√	
7. Use of vocabulary			√
8. Use of teacher help			√

EVALUATION

FOR SCENARIO CLASSROOM

- The scenario has been performed in the classroom.
- Teacher looks for points of interaction development.
- task a & task b have been performed by Student A & Student B.
- For example, the scenario has been based on the taxi driver's refusal to accept his fare and the passenger's insisting as he is in a rush to get to an appointment.
- After the performance, in debriefing, the teacher will come up with a dialogue of what was communicated during the scenario interaction.
- This will give the students a model to practice with and ask relevant alternative questions.
- This is also the model on which the students can be tested.
- The most important principle in testing is that it is done in a coherent situation and within the right context.
- The student must be aware of the nature of the discourse, the task to be accomplished and/or the problem to be resolved.
- The testing of all linguistic elements (see chart attached) relating to the use of the language must be done within the motion by the student towards the resolution of the task.

- The format of the test is primarily oral with reading and writing adjuncts.
    - Want ads
    - Letters to family and friends
    - Newspaper headlines
    - Political commentary
    - School schedule
    - Hobbies
    - Travel description
    - etc.
    - Promissory notes
    - Open letters
    - Literary critics
    - Shopping lists
    - A special day's schedule
    - Sport activities
    - Radio announcements
- The style of learning is not dictated, but the task to perform is indicated and the learning style remains up to the ability of the students under the teacher's supervision.
- After the test, the teacher should sit with the students and see if they can evaluate their own work.
- 10 minutes per student for testing, 5 minutes for the teacher to score.

LINGUISTIC & INTERACTION ELEMENTS

Feedback on how the student uses the language

TESTED FOR ORAL PROFICIENCY:

• Pronunciation	تلفّظ
• Vocabulary	لغات و اصطلاحات
• Grammar Structure	جمله بندی
• Comprehension	تفاهم و ادراك

STRATEGIES OF INTERACTION:

- Skill at turn taking

  نحوهٔ نوبت گیری در صحبت
- Skill at interrupting for asking questions

  طرز قطع کردن و سئوال
- Skill at using the language interactively

  نحوهٔ ردّو بدل در مکالمه
- Cultural appropriateness

  رعایت نکات فرهنگی در گفتار

EVALUATION
SCORE SHEET

From *global* skills to *detail* skills

Global

30 • **Strategies of Interaction:** Communicative performance and moves made to complete the Interactive task

20 • **Cultural constraints:** gestures and honorifics

20 • **Discourse coherence**

10 • **Grammatical accuracy**

10 • **Choice of lexicon**

10 • **Pronunciation:** based on intelligibility in context

Detail

Total 100 points

PROFICIENCY

CONCEPT AND EXISTING GUIDELINES

Introduction: In view of recent social and political developments around the world, the study of Persian language and culture is receiving greater recognition. Many aspects of international relations suffer from inadequate communication between cultures and the importance of a better understanding is strongly felt, consequently language instruction is receiving more attention than in the past. Recent changes in the study of the Persian language reflect developments in the larger field of foreign language instruction over the last two decades in general, and the geopolitical importance of Persian-speaking areas in particular. The general move towards proficiency in language instruction is the only effective course to pursue as new teaching materials for Persian are developed.

Persian instruction was previously confined mainly to the teaching of literature in a narrow sense. Most often, instructors used the traditional grammar-translation method, in which Persian grammar would be "covered" in the initial stages, followed by reading and translation of classical literature. With concentration on the traditional classical works, most other forms and levels of language, including contemporary writings and the spoken language, were ignored. Studying spoken Persian was considered almost unacceptable, based on the premise that once students master the literary language it is easy to switch to the spoken language at any time during their instruction.

Another important fact is that cultural differences were not systematically addressed. Some issues of cultural value would emerge at random during the course of study of such literary works; the teacher would comment on them without too much clarity and often leave it to the students to draw their own conclusions. Based on the degree of attention paid in class or the student's sensitivity to the problem at hand, students would form their own impressions about the culture of the new language under study. The unfamiliar and unknown were often treated with apprehension and reservation; cultural differences were mostly perceived as negative and unreasonable. A systematic, objective, and empirical source of information on cultural issues was not available and the subject was not considered important for research and study.

In the general field of language instruction, especially among commonly taught languages, a new movement seems to become popular every ten to fifteen years. After the grammar-translation method and audiolingual teaching, communicative interactional learning and the notional-functional syllabus are receiving much attention. The term *proficiency* has become very popular among language instructors and material writers, who speak about proficiency-based language instruction, proficiency tests, proficiency requirements, proficiency orientations, and proficiency standards. The notion of proficiency is especially crucial with regard to the evaluation of students' level of performance in the target language, and is certainly a more reliable criterion than the number of hours an individual has received language instruction. However, it is important to keep in mind that proficiency-based teaching needs to be considered as a complex system of classroom activities which promote functional language acquisition and cannot be achieved without the teacher's full training and understanding of the instructional goals and changes[1]. For students, this diversity and the experience with the new methodology is exciting and rewarding. For instructors, the task is more complex, since they have to assimilate the concept of functional learning and language acquisition, do away with the more comfortable established method, and adapt to a new approach to language teaching.

CURRENT STATE OF AFFAIRS

Recent decades have been marked by a growing number of Iranians in the United States, and an increased interest in bringing contemporary teaching methodologies to the instruction of Persian. The new approach to language teaching has raised concerns in the area of developing functional language proficiency through course design and objectives, changes in the choice of texts, classroom activities and other audio/video teaching, and testing instruments. One resource for professionals in the field is training from the American Council on the Teaching of Foreign Languages (ACTFL) to be used in oral interviews for Arabic, Hebrew, and other less commonly taught languages. In addition, teaching materials need to be designed with the student's proficiency in mind, and teachers of Persian language, like all other teachers, need to open up to the application of new methodologies applied to most other commonly taught languages in order to promote learning for proficiency.

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[1] Freed, Barbara. 1984. "Proficiency in Context: The Pennsylvania Experience". In Sandra J. Savignon and Margie S. Berns, eds. *Initiatives in Communicative Language Teaching*. Reading, Mass: Addison-Wesley Publishing Company.

During the past few decades, a number of Persian instructors have prepared instructional material for teaching Persian as a foreign language, but the absence of agreed-upon proficiency guidelines means that they have often worked at cross-purposes. Persian instructors are aware of this problem and they identify the lack of reliable information on students' levels of proficiency as a major obstacle. In cooperation with other professionals in the field, I have proposed to develop guidelines and proficiency tests for Persian in a new research and development proposal to the Department of Education. Funding for that project is still pending.

Many scholars have focussed on the subject of learning for proficiency, just to name a few: J.B. Carroll (1980); J.L.D.Clark, ed. (1978, 1987); J.R.Firth, ed. (1980); Theodore V. Higgs, ed. (1984, 1982); Stephen D. Krashen (1982). In the decade after the "testing kit workshop" held by the Foreign Service Institute (FSI), and the development of the ACTFL "Provisional Proficiency Guidelines", significant progress has been made in establishing national proficiency goals and proficiency testing procedures in academia. However, in-service training, research, and development for Persian have fallen behind.

At this time, guidelines and tests are not available for measuring proficiency in Persian for university programs. Among the Middle East languages, proficiency guidelines and testing procedures have been established for developing Arabic proficiency tests at the University of Pennsylvania and the University of Michigan, through a grant from the U.S. Department of Education. Proficiency Tests developed at the Center for Applied Linguistics using the ACTFL/ETS proficiency guidelines for other less commonly taught languages, including Hebrew, Hindi, Chinese, and Portuguese, provide models for future research.

EVALUATION ACTIVITY AND PROFICIENCY TESTING FOR THIS PROJECT

Language proficiency development has to be evaluated on several levels of performance -- *listening comprehension, speaking, reading, writing,* to which a common element of *cultural awareness and appropriateness* needs to be added. Guidelines for evaluating these should be based on general linguistic rules and also be open to variations with regard to language specific issues. The ACTFL Provisional Proficiency Guidelines provide a series of functionally defined proficiency standards for all four linguistic skills as a language-specific, *generic* set which does not include the *cultural awareness and appropriateness* that I mentioned above.

In the previous section, under *Communicative Performance*, we discussed the evaluation process for this approach, provided a chart for evaluating students' performance in scenarios and a set of linguistic and interaction elements tested for oral proficiency, as well as an evaluation score sheet for the same. However, for the testing at the University of California at Berkeley of the teaching modules developed here, several important issues ought to be pointed out.

1. Time restrictions did not allow a full testing of all skills before and after the application of the teaching module, and because the main reason for testing was to evaluate the effectiveness of the instructional material, the evaluation test was designed only with that objective in mind. Thus, the evaluation sheet evolves from easier concepts to more complex issues, strictly to test the effect of the teaching material module and not the language proficiency of the students.

2. This evaluation task was performed in three sessions at the University of California at Berkeley, with a classroom of 10 students officially recognized as intermediate level, but ranging from high-novice to mid-intermediate in most skills.

3. Generally, a homogeneous level of students is important for their understanding, participation, and performance in the interactive classroom exchanges. However, in the absence of such circumstances, under time restrictions, we had to concentrate only on the previously explained objectives of this testing. This complication was partly remedied by allowing a certain degree of English to be used in the evaluation sheets and the explanation about the activity; in addition, the cultural issues were introduced to students with the use of some English in order to assure that all students understood the task at hand.

4. The task to be performed by the students was more demanding than their usual work in a regular classroom setting, as they were introduced at the same time to new teaching material as well as new methodology.

5. The Unit on Tªrof was introduced and used only for the purpose of illustrating the methodology and explaining what was expected from the students.

6. The Unit on Noruz was used for the actual testing; a pre- and post evaluation sheet and a written assignment were collected from the students, to determine the effect of the class activity.

The results were extremely encouraging, since the interaction that took place in class and a comparison of the pre- and post evaluations show that the students who were not previously aware of the cultural issues presented in the lessons were receptive and open to the teaching material. Not only did they learn the cultural points, they also improved their functional language skills through interaction. There were a few students who were already familiar with the specific area of culture treated in the lesson plan; all of them demonstrated confusion about certain activities and relationships, and the lesson helped them put things in proper perspective, as well as providing them with proper Persian expressions and verb phrases to express what they had learned previously in English.

General acceptance of the new methodology was enthusiastic, as the practice class helped students to get acquainted to a certain degree with the scenario interaction; by the end, even the most reserved students were involved in the scenario exchange. (The interaction was recorded on tape and can be made available on request.) Eight of the ten students returned the written assignment, and all eight made positive comments about the effect of the teaching methodology, indicating that the cultural presentation had been useful and informative. An analysis of their evaluation tests indicated a clear improvement. The same test was administered in 15 minutes at the beginning of this process and again in 7 minutes at the end. On the same test completed in half the time, 90% of the students showed significant improvement both in the content of their responses and in their written language performance.

One of the most important outcomes of this testing was that the students responded positively to the new methodology and the cultural content of the material. Under more favorable conditions (without time constraints, and with students' familiarity with the interactive approach), the learners' task would be still more proficiency-oriented and would progress toward much higher functional language skill development.

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CLASSROOM TESTING OF MATERIAL

STRATEGIC INTERACTION
U.C. BERKELEY

First day / first session
FAMILIARIZATION AND PRACTICE

- Explain the testing requirement for the ongoing project.
- Encourage students to do the best they can.
- Distribute 15 minute pre-test Evaluation Sheets.
- Collect sheets after 15 minutes.
- Provide a short general introduction to scenario activities.
- Divide students into two groups.
- Distribute practice scenarios. (**T^{a}rof:** taxi driver and passenger)
- The rehearsing begins. (only Persian is used)
- Each group is encouraged to ask for any vocabulary or grammar points required.
- 15 minutes interaction. (only Persian is used)
- Text of cultural points for noruz is distributed to students.
- The Key Concept is **noruz**, the Iranian New Year, for the next session.
- The session is closed by asking students to remain in the same group the following day, and to carefully review the handouts.

Second day / first session

REHEARSAL AND *PERFORMANCE*

- Ask students if they have reviewed the handouts and go over the cultural points with them.
- Ask students to form their working groups.
- Review the idea of natural interaction based on a scenario.
- Remind the students that their efforts should be focused on giving explanations and communicating with each other within their respective group during the *rehearsal*.
- Distribute scenarios.
- This phase is totally in Persian.
- Encourage questions on vocabulary and grammar, without too much explanation on each point.
- Concentration is to be focused on the communicative aspects of this activity, and not on teaching grammar.
- Ask students to let you know when they are ready (10 to 15 minutes).
- Install the recording device central to the group representatives.
- Ask the representatives to begin the interaction *(performance)*.
- Listen, and help when necessary, in order to accommodate the communication.
- Start a schema based on Student A, Student B and their strategies to get the point across.
- On the blackboard, in Persian, put down key sentences from each group interaction.
- Encourage other students from each group to help, make suggestions, and propose other alternatives.
- This should be an inviting atmosphere of positive enjoyable communication.
- A correction is only necessary if the distortion is very important.
- The performance ends once the task is accomplished.
- The teacher now has a model of this particular class interaction.

Second day / second session
DEBRIEFING AND *REINFORCEMENT*

- The teacher might start the *debriefing* by reviewing the interaction and asking for the students' input.
- During this review any phonology or grammar points which might stand out will be discussed.
- This phase is not to be used exclusively to point out mistakes, but rather to illustrate other ways to ameliorate a certain sentence, or coordinate verbal tenses, improve pronunciation, etc.
- Under regular circumstances, when time limitations are not pressing, the audio-tape could be used to look for more points to discuss and for the students' own evaluation.
- Write to a friend or a close family member about the KC, or on any of the particular KC activities *(reinforcement)*.
- At least 10 lines are required from the intermediate level students, but they are encouraged to write more if they so desire.
- A reading passage is provided on the subject on which the students will be asked questions in class (next session).
- Distribute the test-sheets, to be completed in 15 minutes.
- Collect test-sheets.
- Thank students for their contribution to the ongoing project, a copy of which will be made available at the U.C. Berkeley library after completion.

STRATEGIC INTERACTION

REVIEW OF BASIC STEPS

1. Cultural concept (**noruz**, for example): Short text about noruz is discussed in class.

2. Scenario (the house guest at New Year's, for example). Teacher distributes scenario roles, in early lessons written both in English and Persian, in later lessons, in Persian only. Students are arranged in working groups to ***rehearse*** their roles and prepare some possible things to say in order to accomplish the task given in the role, The teacher provides any help that is needed to the groups during this stage. When the groups are sufficiently prepared, a representative is chosen from each group to enact the role. The other members provide any back-up that might be needed. After the ***performance***, the teacher conducts a ***debriefing*** phase. Remember that rehearsal for the scenario performance may take more than one class meeting, depending on how much time is allotted, e.g., 45 minutes being the usual class period.

3. Useful and relevant vocabulary and expressions. Students may be supplied with a list of possibly useful expressions and vocabulary. This list may be given during the rehearsal phase before the performance of the scenario.

4. Schema for notes and comments following the performance (in the debriefing phase). The teacher uses the discourse generated during the performance phase as the basis for the discussion of important elements of form, structure, and culture. One way to start the debriefing would be to ask the following questions:

    1. What were the key expressions and/or words that were used in this interaction?
    2. What new or different sounds have you noticed from this performance?
    3. What words or expressions did you find difficult?
    4. What would be another way of conveying the same ideas that were expressed in the conversation?

To facilitate the work of the debriefing the teacher may want to ask the students to take notes about the major points discussed.

5. Related ***reading*** assignment. The students are asked to read a paragraph on the cultural concept and related activities of the lesson (in this case, noruz and the necessary preparations for cleaning the house). After the reading, the teacher and the students engage in a discussion of the similarities and differences between American and Iranian ways of celebrating the New Year. In the early lessons, the teacher should point out the differences between formal written words and the way they are pronounced in everyday speech, using a phonological analysis. Grammar points may be addressed in the same manner.

6. Possible ***written*** exercise. For example, write a letter to your family in the United States telling them about what happened to you at noruz.

Test Evaluation Sheet

DATE	________
NAME (first name only)	________
AGE	________
SEX (M / F)	________
NATIVE LANGUAGE	________
YEARS IN COLLEGE	________
MAJOR SUBJECT OF STUDY	________
YEARS OF PERSIAN LANGUAGE:	
Instruction in Persian	________
Informal Exposure to Persian	________

- **Please answer the following as best as you can (in Persian, as much as possible).**
- **Orthographic errors do not count.**
- **Use English only when you know the answer and cannot say it in Persian.**

1. _ What is the Iranian New Year called?

____

2. _ What is the date of that event?

____

3. _ What does that date coincide with?

____

4. _ Where did you learn about it?

____

5. _ What do Iranians do in preparation for this event?

6. _ Name some of the activities during Iranian New Year.

7. _ Who is حاجی فیروز /h^{a}ji firuz/?

8. _ Can you describe چارشنبه سوری/ch^{a}rshambe suri/?

9. _ Name a few items indispensable for هفتسین .

10. _ What do you know about the meaning of any of the items on the هفتسین ?

۱۱. در مورد سیزده بدر چه میدانید ؟ جوانان در اینروز چه میکنند ؟

۱۲. دید و بازدید در ایّام عید چگونه برگذار میشود ؟

۱۳. توضیح بدهید بین هدیه و عیدی چه فرقی هست ؟

۱٤. چه فرقی بین عید ایرانی و سال جدید امریکائی هست ؟

۱۵. عید ایرانی یا سال جدید امریکائی کدام را ترجیح میدهید؟ و چرا؟

PART THREE

CLASSROOM MATERIAL

UNIT ONE

FAMILY

NORUZ

/noruz/ نوروز (new day)

NEW YEAR

UNIT ONE OUTLINE

Underlying Concept: FAMILY خانواده ، فامیل

Key Concept: NORUZ نوروز

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NORUZ /noruz/ نوروز IN THE FAMILY*

NEW YEAR

Noruz, one word, combined of two morphemes: **/no/** نو (new), and **/ruz/** روز (day), literally means "new day" and refers to the Iranian New Year. Noruz is Iran's most important national holiday. Officially, only two days are devoted to Noruz, but the schools are out for two to three weeks. The thirteenth day of the new year, **/sizde be dar/** سیزده بدر , is another holiday, which traditionally marks the end of this period of festivities.

The celebration of Noruz dates back several thousand years, to the time of the Achaemenids. Noruz starts at the exact instant of the Vernal Equinox, which occurs each year around the 21st of March, the first day of spring. Although Islam has added additional meaning to this event, it basically remains an old traditional Persian festivity, and this first day of spring marks the beginning of the Iranian calendar year. Like all traditional events, this holiday is marked with a myriad of activities affecting everything from preparations and celebrations to food, clothing, gift giving, charity, and many other social and family activities.

Noruz is a celebration of the first instant of spring and the renewed earth cycle. As such, it symbolizes new life starting along with moderate temperatures, thawing of the ice, fresh water, first blossoms, and flowering of violets, tulips, and hyacinths. These are the themes widely used in thousands of years of Persian poetry and literature, with all their strong symbolism revolving around *Rebirth, Renewal, Nature, Life, Mankind,* and *Spirituality.*

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* For further reference to "Family" please see chapter 4. in *Iranian and American perceptions and cultural frames of reference.*

CULTURAL ISSUES &

Special Events

The following is a brief explanation of some of the most important activities around Noruz. Prepared in English, it is suitable for all students from novice to advanced levels. Each cultural issue could be used as a "situation" in support of a scenario for classroom interaction as demonstrated in this unit.

1 • A complete and thorough house cleaning: **/kh^{a}ne tak^{a}ni/** خانه تکانی. This activity involves an effort to end all unfinished business, return all things borrowed, and end all procrastination in cleaning and organization, in order to feel light and in control of one's own life; it is part of a tradition of good resolutions.

2 • Growing seeds, most commonly wheat grains **/gandom/** گندم and/or lentils **/adas/** عدس. The seeds are grown only in water, for the young to see how a dry closed grain has the potential to grow, develop, and prosper under the right conditions. It has also been reported that historically, many different kind of grains would be grown at this occasion, and the ones showing the strongest growth would be the most prosperous if cultivated that year.

3 • **/hafsin/** هفتسین (the seven /s/. Notice this word is spelled as /haftsin/ and pronounced as /hafsin/). The /hafsin/ should include at least seven of the following items starting with the /s/ sound, each symbolizing a deeper concept than the object by itself:

/sabze/ سبزه (home grown greens) [symbol of growth, prosperity, and tightly woven roots],

/sombol/ سُنبل (hyacinth) [symbol of the development of the flower from the roots of its bulb],

/sim m^{a}hi/ سیم ماهی (freshwater small carp) [symbol of life], /samak/ سمك (fish), this expression is rarely used in other contexts,

/sib/ سیب (apple) [the oldest fruit],

/sir/ سیر (garlic) [the oldest bulb],

/som^{a}gh/ سماق (sumac, a condiment) [the oldest condiment derived from a flower],

/serke/ سرکه (vinegar) [symbolic astringent agent],

/senjet/ سنجد (the fruit of the "mountain-ash", a wild tree with olive shaped orange fruit) [symbol of tart and sweet taste],

/samanu/ سمنو (a sweet prepared with the extract of young growth of wheat) [symbol of nature's sweetness],

/sekke/ سکّه (coin) [symbol of permanence and prosperity] and,

/sepand/ سپند (wild rue, a flower seed used as incense) [symbol of good health and good luck this incense is also supposed to protect against evil eyes], this is an older form of the most commonly used expression which is /esfand/ اسفند.

/tokhme morgh/ تخم مرغ (eggs) [symbol of life potential].

/sofre hafsin/ سفرهٔ هفتسین (the seven /s/ set up) is never complete without

/ghor'^{a}n/ قرآن (the Holy Koran) [spiritual light],

/^{a}yine/ آئینه/آینه (mirror) [symbol of purity and clarity], and

/sham'o shamd^{a}n/ شمع و شمعدان(candle and candle-holder) [symbol of light and warmth].

As we have seen, the theme of **/hafsin/** mostly turns around spiritual light, purity, clarity, life, respect for the old tradition, warmth, sweetness, prosperity and togetherness. Most people also add:

/noghlo nab^{a}t/ نقل و نبات (**/noghl/ نقل** is a small white candy made of sugar-covered almond, and **/nab^{a}t/ نبات** is the pure crystallized sugar) [symbol of good fortune and sweetness], with other sweets, and decorated eggs. The symbolic /sim m^{a}hi/ can be substituted with goldfish.

4 • Home-baked pastry: **/b^{a}ghlav^{a}/ باقلوا** , **/soh^{a}ne asal/ سوهان عسل** , **/n^{a}n nokhodchi/ نان نخودچی** , **/n^{a}n berenji/ نان برنجی** , **/n^{a}n panjere'i/ نان پنجره ای** , **/reshte be reshte/ رشته برشته** , **/gushe fil/ گوش فیل** , **/noghl/ نقل** , **/nab^{a}t/ نبات** , etc. mostly prepared with **/peste/ پسته** (pistachio), **/b^{a}d^{a}m/ بادام** (almond), **/asal/ عسل** (honey), **/kare/ کره** (butter), **/^{a}rde berenj/ آرد برنج** (rice flour), **/kh^{a}ke ghand/ خاک قند** (powder sugar), **/za'far^{a}n/ زعفران** (saffron), and **/helo gol^{a}b/ هل و گلاب**.

5 • Purchase of new clothes, shoes, etc. for everyone in the family. Most often referred to as **/rakhte eyd/ رخت عید** (New Year's clothing), this expression covers all articles of clothing including shoes, hats, and other accessories, etc. **/leb^{a}se eyd/ لباس عید** is also used, but only refers to clothing with the exclusion of articles like shoes. This activity is basically for its **/shogune nik/ شگون نیک** (good omen). It is commonly believed that your condition at the time of the change of Vernal Equinox will linger with you most of the coming year, and that is the reason for the thorough cleaning, organizing, good thoughts, the sweets, as well as the new clothing, etc.

6 • Preparation for the last Wednesday of the year includes:

/ch^{a}rshambe suri/ چهارشنبه سوری (Wednesday celebration), which reportedly goes back to the time of the Prophet Zoroaster and the celebration of "fire" as the pure and the purifier. The more recent way of celebrating this day involves the arrangement of seven small bushes **/botte/** بُتّه , which are set on fire and aligned so that one can jump over them one after the other while singing:

/zardiye man az to/ زردی من از تو (My yellow complexion be yours)
/sorkhiye to az man/ سرخی تو از من (Your red complexion be mine)

/^{a}tesh b^{a}zi/ آتشبازی (fireworks) and **/gh^{a}shogh zani/** قاشق زنی (making noise with a spoon) are two other activities related to this day, but the latter seems to be fading away. **/h^{a}ji firuz/** حاجی فیروز (a dark complexioned man, wearing red, singing and dancing to amuse children) starts to be seen in the streets around this time. This is a commercialized personality working in the streets to amuse children and get some change. He usually carries a **/d^{a}yre zangi/** دایره زنگی (tambourine).

7 • **/eydi/** عیدی (special New Year's gift) is usually given by the eldest to the young, made of a traditional **/sekke/** سکّه (coin), or an **/esken^{a}se no/** اسکناس نو (new bill), symbolizing the wish "prosperity be with you". Note: the tradition of giving /eydi/, is mostly based on symbolic rather that monetary value.

8 • **/hadye/** هدیه (gift), offered by the young to the eldest, is very often either **/gol/** گل (flowers), or **/shirini/** شیرینی (cakes and pastry). Aside from parents and grandparents vis-à-vis their children, the notion of old and young among acquaintances is most often based on knowledge, wisdom, and seniority, more than actual age.

9 • /dido b^{a}zdid/ دیدوبازدید, refers to visiting, دیدن , and returning visits, بازدیدن Here again the hierarchy of age, its obligations and its social implications are to be considered. In general, in order to present their best wishes in person, younger people are socially obliged to pay a visit to their seniors, whether members of their family, friends, or acquaintances; the visits are then often reciprocated by the elders, although not required as a rule.

10 • /sizde be dar/ سیزده بدر (the thirteenth day outing). The festivities, greeting cards, flowers and visiting activities generally take place between the first and the 12th day of the New Year. The 13th day, a national holiday, marks the end of the celebration by an outing, generally to fields or green open spaces, in order to make a bond with *nature*. On this occasion the green seeds grown at home are taken to be disposed of in a fresh natural current of water. Once in the fields, unmarried young people, especially girls, are encouraged to make small knots in the grass, along with a wish to be married within the year. This is done to insure symbolically the course of their destiny, **/bakht/** بخت (destiny). The term is also used in the commonly used expression **/b^{a}z shodane bakht/** باز شدن بخت (lit. the opening, starting of the destiny), in conjunction with the knotting of the grass.

VOCABULARY & EXPRESSIONS

Noruz لغتها و اصطلاحاتِ نوروز

/ªtashbªzi/	آتشبازی	firework
/ªrde berenj/	آرد برنج	rice flour
/ªyine/	آئینه	mirror
/eskenªs no:/	اسکناس نو	new bill
/bªdªm/	بادام	almond
/bªghlavª/	باقلوا	baklava
/botte/	بتّه	bush
/bakht/	بخت	destiny
/peste/	پسته	pistachio
/tahvile sªl/	تحویل سال	transition to the New Year
/tokhme morgh/	تخم مرغ	eggs
/chªrshambe/	چهارشنبه	Wednesday
/chªrshambe suri/	چهارشنبه سوری	Wednesday celebration
/hªji firuz/	حاجی فیروز	the Noruz clown
/khªke ghand/	خاک قند	powdered sugar
/khªne takªni/	خانه تکانی	house cleaning
/dªyre zangi/	دایره زنگی	circle of tanned skin and rings
/didan/	دیدن	to see, to visit
/dido bªzdid/	دیدوبازدید	visiting and returning visits
/rakhte eyd/	رخت عید	New Year garments
/reshte bereshte/	رشته برشته	special kind of cake
/za'farªn/	زعفران	saffron
/sabze/	سبزه	home grown greens
/sepand/ ~ /esfand/	سپند / اسفند	wild rue
/serke/	سرکه	vinegar
/sofre hafsin/	سفرۀ هفتسین	tablecloth, set-up of the seven "s"
/sekke/	سکّه	coin
/somªgh/	سماق	sumac
/samak/	سمک	fish, old expression replaced by mªhi

/samanu/	سمنو	a sweet made of wheat sprouts
/sombol/	سنبل	hyacinth
/senjet/	سنجد	wild fruit from the rowan-tree
/soh^{a}ne asal/	سوهان عسل	almond sweet with saffron
/sib/	سیب	apple
/sir/	سیر	garlic
/sizde bedar/	سیزده بدر	the thirteenth day outing
/sim m^{a}hi/	سیم ماهی	freshwater small carp
/shogune nik/	شگون نیک	good omen
/sham'/	شمع	candle
/sham'd^{a}n/	شمعدان	candle-holder, candlestick
/shirini/	شیرینی	cakes, pastry
/adas/	عدس	lentils
/asal/	عسل	honey
/eyd/	عید	New Year
/eydi/	عیدی	special New Year gift
/gh^{a}shogh zani/	قاشق زنی	making noise with a spoon
/ghor'^{a}n/	قرآن	the Holy Koran
/kare/	کره	butter
/gol/	گل	flower, flowers
/gol^{a}b/	گلاب	rose water
/gandom/	گندم	wheat grains
/gushe fil/	گوش فیل	special kind of cake
/leb^{a}s/	لباس	dress
/leb^{a}se eyd/	لباس عید	New Year clothes
/n^{a}n panjere'i/	نان پنجره ای	special kind of cake
/n^{a}n nokhodchi/	نان نخودچی	special kind of small cake
/nab^{a}t/	نبات	crystallized pure sugar
/noghl/	نقل	sugar covered almond
/noruz/	نوروز	lit. new day, New Year
/hadye/	هدیه	gift
/hafsin/	هفتسین	the seven "s"
/hel/	هل	cardamom

SITUATION 1

/kh^{a}ne tak^{a}ni/ خانه تکانی (house cleaning)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

/kh^{a}ne tak^{a}ni/ خانه تکانی , literally means (house shaking) and is informally pronounced /khune takuni/ خونه تکونی. As implied by its meaning, this activity goes beyond just house cleaning. It encourages an overall review of everything accumulated during the year in order to find, organize and keep all useful things, return all things borrowed and to give to others the things that are not needed by the family. The basis of this tradition is to lighten the burden of extra elements left over from different activities in order to start the new year fresh, unencumbered, and uncluttered, with a thoroughly clean house, mind, and heart. In practice, /kh^{a}ne tak^{a}ni/ of course involves a lot of washing and cleaning of floors, walls, doors, windows, rugs, curtains, and all of the household goods and clothing.

Scenarios

سناریو A

"شیرین" ، فامیل شما برای عید آماده میشود. همگی برای "خانه تکانی" مشغول فعّالیت اند و شما در حال کمك به برادرتان "سهراب" هستید تا او نیز اطاق خود را تمام کند. هر دوی شما از اینکه دوستتان "لورا" اسبابهای خود را جمع نمیکند ناراحت هستید. چون "لورا" در منزل شما میهمان است درست نمیدانید چگونه باو بفهمانید که در کار نظافت و مرتّب کردن عجله هست و اونیزباید هر چه زودترچیزهایش را جمع و جور کند. چکارخواهید کرد که در ضمن باو برنخورد؟

A - **Shirin**, your family is getting ready for the Iranian New Year. Everyone is going through his own room and belongings for a final **/khᵃne takᵃni/** (lit. "house shaking", house cleaning). You are helping your older brother **Sohrᵃb** finish his room. Both of you are disturbed by the fact that your friend **Laura** does not put away her belongings. As she is a guest in your home, you don't know how to make her understand the urgent need for cleaning and tidiness. HOW DO YOU DO THIS WITHOUT OFFENDING HER?

سناریو B

"سهراب" ، شما میخواهید خواهرتان را کمك کنید تا قضیّهٔ "خانه تکانی" را بدوستش بفهماند. خودتان مشغول مرتّب کردن اطاقتان هستید و دربارهٔ کتابها و صفحه های خود تصمیم میگیرید که کدام را ببخشید یا نگهدارید. در ضمن به "شیرین" راه حلّ های مختلفی پیشنهاد میکنید. مثلاً: از مادر بخواهد که به "لورا" بگوید ، به بهانهٔ دیگری او را مجبور به اینکار بکند ، خود "شیرین" کار را انجام بدهد ، و غیره ... بالاخره تصمیم میگیرید که جلوی "لورا" ، با "شیرین" ازعید نوروز وخوبی کارهای مقدّماتی آن صحبت کنید.

B - **Sohrªb**, you want to help your sister **Shirin** inform her friend about the requirements of the yearly **/khªne takªni/**. While cleaning your own room, deciding which of your books and music will be given away, you offer **Shirin** different strategies, e.g. ask your mother to tell her, have her do it under false pretense, go ahead and do it for her, etc. You finally decide to have a conversation with **Shirin** in front of **Laura**, about the preparations for the Iranian New Year and on the benefits of a thorough house cleaning at this time. LET'S TALK WITH SHIRIN.

سناریو C

"لورا" ، شما تعطیلات خود را با یك دوست خود "شیرین" و خانواده اش میگذرانید . سعی دوستتان را درکار "خانه تکانی" بحساب بچّگی اومیگذارید ، نه بخاطر احترام او به سنّتهای خودش . فکر میکنید که دوستتان هنوز از پدر مادرش میترسد و میخواهید کمکش کنید بفهمد که دیگر بچّه نیست. تصمیم میگیرید درعمل موضوع را باو حالی کنید ، یعنی تمام لباسهای شما تا فردا ریخته و پاشیده بین چمدان و گنجه خواهند ماند. احدی شما را مجبوربکار دیگری نخواهد کرد!

C - **Laura**, you are spending your spring vacation with a friend **Shirin**, at her family home. You interpret your friend's zealous effort to clean house not as a sign of respect for her tradition, but as childish immaturity vis-à-vis her family. You think your friend is still very afraid of her parents, and wonder how to help Shirin understand that she is no longer a child. You decide to show her through your actions: all your clothes will stay haphazard, between the suitcase and the closet, until tomorrow--they won't make you do it! YOU THINK.

VOCABULARY & EXPRESSIONS*

Scenario اصطلاحات سناریو

/^{a}m^{a}de shodan/	آماده شدن	to prepare, to get ready
/ahadi/	احدی	one person
/asb^{a}b/	اسباب	things, belongings, equipment
/ez^{a}fi/	اضافی	extras, excess
/ot^{a}gh/	اطاق	room
/anj^{a}m d^{a}dan/	انجام دادن	to do, to accomplish, to execute
/bej^{a}ye/	بجای	instead
/bekh^{a}tere/	بخاطر	for the sake of
/bakhshidan/	بخشیدن	to pardon, to give
/bar khordan/	برخوردن	to get offended
/be bah^{a}neye/	به بهانهٔ	under the pretext
/pishnah^{a}d kardan/	پیشنهاد کردن	to suggest
/tad^{a}rok/	تدارک	preparation, provision
/tasmim gereftan/	تصمیم گرفتن	to decide
/ta'til^{a}t/	تعطیلات	vacation
/tahiyye/	تهیّه	preparation
/j^{a}ru/	جارو	broom
/j^{a}ru barghi/	جارو برقی	vacuum cleaner
/jam'o jur/	جمع و جور	tidying(lit. assembled and matched)
/chamed^{a}n/	چمدان	suitcase
/chizh^{a}/	چیزها	things, belongings
/h^{a}li kardan/	حالی کردن [1]	to make understand
/kh^{a}ne tak^{a}ni/	خانه تکانی	house cleaning
/dar b^{a}reye/	دربارهٔ	on the subject of
/dar hozure/	درحضور	in the presence of
/dar zemn/	در ضمن	at the same time
/dur rikhtan/	دور ریختن	to throw away

/dust/	دوست	friend
/rᵃhe hall/	راه حلّ	solution
/rikhto pᵃsh/	ریخت و پاش	disorder, scattered
/sa'y kardan/	سعی کردن	trying, making efforts
/sonnat/	سنّت	tradition
/ṣafhe/ ~ /safe/	صفحه	lit. sheet, record
/sohbat kardan/	صحبت کردن	to speak
/amal/	عمل	action
/fa'ᵃliyyat/	فعّالیّت	activity, work
/fahmᵃndan/	فهماندن[1]	to make understand
/ghaziyye/	قضیّه	subject, issue
/komak/	کمک	aid, help
/gereftᵃri/	گرفتاری	difficulty
/ganje/	گنجه	closet
/lᵃzeme/	لازمه	necessity
/masalan/	مثلاً	for example
/majbur/	مجبور	forced, obligated
/mokhtalef/	مختلف	different
/morattab kardan/	مرتّب کردن	to organize, put in order
/mosᵃ'edat/	مساعدت	assistance
/mashghul/	مشغول	busy, occupied
/moghaddamᵃt/	مقدّمات	preparations
/mehmᵃn/	مهمان	guest
/nazdik/	نزدیک	close
/nezᵃfat/	نظافت	cleaning
/niyᵃzmand/	نیازمند	needy, in need of

***Notice:** for the users' convenience, most of the words and expressions used in scenarios are represented on the vocabulary list following each set of scenarios. However, only 30% of the expressions on the lists should be new or less familiar to intermediate level students.

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[1] These expressions are used when a certain difficulty or resistance is involved in the learning process. As a result they need to be used with caution and a full understanding of their nuance.

EXAMPLE

SCENARIO INTERACTION

The following is an attempt to demonstrate an actual interaction which **might** take place in class. This is not to be memorized and/or enacted by the students. Given the scenarios and the vocabulary, the students should be allowed and encouraged to come up with their own ideas and interactions. They might find a need to speak more about each person's activities, like putting away things, or making decisions about keeping, giving, or throwing away, etc. The teacher is only to help maintain interest and participation, against the backdrop of what has been prepared. The class has been organized into 3 different groups, each with a scenario to work with. The interaction is to take place in Persian.

In this case **Sohr^{a}b (B)** starts the interaction:

1- **B** _/**Shirin** jun y^{a}det miy^{a}d p^{a}rs^{a}l eydro/ ?

شیرین جون یادت میاد پارسال عید رو ؟

(Do you remember last year's New Year, Shirin dear?)

2- **A** _/albate ke y^{a}dam miy^{a}d t^{a}rikhi bud/

البته که یادم میاد ، تاریخی بود.

(Of course, I remember it was quite an event.)

3- **B** _/t^a ^{a}kharin daghighe mashghule khune takuni budim/

تا آخرین دقیقه مشغول خونه تکونی بودیم.

(We were busy cleaning house, up to the last minute.)

4- **A** _ /avazesh che ^{a}li bud/ /ba'd az tahvil hame chiz morattabo tamiz bud/

عوضش ، چه عالی بود. بعد از تحویل ، همه چیز مرتّب وتمیز بود.

(But it was so nice, to have everything clean and organized, after the New Year.)

5- **B** _ /ba'le v^{a}ghe'an ke be zahmatesh miyarzid/

بعله ، واقعاً که بزحمتش میارزید.

(Yes, it was really worth the trouble.)

6- **A** _ /ems^{a}lam d^{a}re dir mishe sh^{a}yad behamun gereft^{a}ri biyoftim/

امسالم داره دیر میشه ، شاید بهمون گرفتاری بیافتیم.

(It's also getting late this year, we may run into the same problem.)

7- **B** _ /yeki nist be in lor^{a} befahmune ke l^{a}zemeye eyde/

یکی نیست باین "لورا" بفهمونه که لازمهٔ عیده.

(How can we get Laura to understand that this is a New Year's requirement?)

8- **C** _ /chi mige/ ? / in bar^{a}daretam be to dastur mide/ ?

چی میگه ؟ این برادرتم بتو دستور میده ؟

(What is he saying? Your brother also orders you around?)

9- **A** _ /na b^{a}b^{a}/ /d^{a}rim as eydo khune takunih^{a}ye gozashte harf mizanim/

نه بابا ، داریم از عید و خونه تکونیهای گذشته حرف میزنیم.

(Not at all, we are talking about **eyd** and other house cleanings in the past.)

10- **B** _ /hameye hav^{a}sesh be dastur gereftane k^{a}sh bej^{a}sh harf gush mid^{a}d/

همهٔ حواسش بدستورگرفتنه ، کاش بجاش حرف گوش میداد.

(All she can think of is not to take orders, I wish she would listen instead.)

11- **A** _ /hichi nagu badesh miy^{a}d behesh bar mikhore/ !

هیچی نگو بدش میاد ، بهش بر میخوره !

(Don't say anything. She won't like it. She'll get offended.)

12- **B** _ /bez^{a}r balke y^{a}d begire/ /f^{a}rsi khunde amm^a h^{a}l^a ku t^a chiz befahme/

بذار بلکه یاد بگیره ، فارسی خونده امّا حالا کو تا چیز بفهمه.

(Let it be, she may learn something. She has studied Persian but it'll be a while before she understands anything.)

•LAURA, GETTING CLOSER TO THE BROTHER AND SISTER SAYS WITH A SMILE:

13- **C** _ /shirin/ /nemid^{a}nestam be bar^{a}dare khod enghadr nazdik hasti/

شیرین ، نمیدانستم به برادر خود انقدر نزدیك هستی.

(Shirin, I didn't know you were so close to your brother.)

• SHIRIN, WITH LAUGHTER, WHILE KISSING HER BROTHER:

14- **A** _ /z^{a}heran doshmane khuni hastim/ /amm^a eyd fargh mikone/

ظاهراً دشمن خونی هستیم ، امّا عید فرق میکنه.

(We look like fierce enemies, but **eyd** is different.)

15- **B** _ /etteh^{a}de f^{a}milye ke dar mav^{a}ghe'e mohhem z^{a}her mishe/!

اتحّاد فامیلیه که در مواقع مهّم ظاهر میشه !

(This is family solidarity that appears at critical times!)

16- **A** _ /usulan/ /m^a dar f^{a}mil kheyli mottaki behamdigar hastim/

اصولاً ، ما در فامیل خیلی متّکی بهمدیگر هستیم.

(In principle, we are very much relying on each other, in the family.)

17- **B** _ /lor^a/ /bahs sare ot^{a}ghe shom^a bud/ /k^{a}r be etteh^{a}de famili keshid/!

"لورا" ، بحث سر اطاق شما بود ، کار باتحّاد فامیلی کشید !

(Laura, we were discussing your room, and got into family solidarity!)

18- **C** _ /chetor shod/ ? /be ot^{a}ghe man che marbut/ ?

چطور شد ؟ باطاق من چه مربوط ؟

(What is going on? How did my room get into this?)

- THEY ALL LOOK AT EACH OTHER, EVERYBODY LAUGHS.

19- **B** _ /gam^{a}nam shirin behtar tozih bede/

گمانم شیرین بهتر توضیح بده.

(I think Shirin can explain this better.)

- Shirin starts to tell Laura about the way /kh^{a}ne tak^{a}ni/ خانه تکانی should be perceived and accomplished. She explains that traditionally, /kh^{a}ne tak^{a}ni/ is done not only to encourage good cleaning and organizational skills but to discourage procrastination. This practice also helps one to assess things as they are, and to select things based on their utility. In addition, it helps one to think of others and to "put one's house in order". /kh^{a}ne tak^{a}ni/ is an exercise that can be expanded and applied to a wide range of activities. This is why having a cluttered room, with your belongings thrown around, is not what one usually expects to see, at least in this period. Also, in this particular case, it makes the cleaning of other areas more difficult if not impossible.

- GENERAL LAUGHTER... LAURA FINALLY UNDERSTANDS THE SUBTLE NATURE OF THE SITUATION. SHE GIVES IN, AND STARTS CLEANING UP HER ROOM.

- End of class interaction.

NEW VOCABULARY USED

In this interaction

اصطلاحات جدید

/^{a}kharin daghighe/	آخرین دقیقه	last minute
/etteh^{a}d/	اتّحاد	united, to be united
/eyk^{a}sh/ ~ /k^{a}sh/	ایکاش / کاش	I wish!
/bahs/	بحث	discussion
/be zahmatash miyarzad/	بزحمتش میارزد	it is worth the trouble
/t^{a}rikhi/	تاریخی	memorable, remarkable, (lit. historical)
/h^{a}l^{a} ku/	حالا کو	It'll be a while, (lit. now where is it?)
/hav^{a}s/	حواس	attention, (lit. senses)
/dastur d^{a}dan/	دستور دادن	to give orders
/dastur gereftan/	دستور گرفتن	to take orders
/doshmane khuni/	دشمن خونی	fierce enemy, (lit. blood enemy)
/z^{a}heran/	ظاهراً	apparently
/^{a}li/	عالی	superior, wonderful
/mottaki budan/	متّکی بودن	to rely on
/y^{a}d ^{a}madan/	یاد آمدن	to remember
/y^{a}d ^{a}vardan/	یاد آوردن	to remind

Variation Scenario I

سناریو A

(دختر ایرانی): دوست شما ازآمریکا بدیدن آمده. شما با او در کالج هم اطاقی بوده اید. درست پیش از عید است و موقع تهیّه تدارك و کارهای نظافت و خانه تکانی (بقسمت کارهای مخصوص فامیلی رجوع شود). دوست امریکائی شما چمدانش را باز کرده و رخت و لباسش همه جا پخش است. چطور باو توضیح میدهید که باید اطاقش را مرتّب کند؟

(Iranian girl): Your American friend is visiting you. You and she were roommates together in college. It is just before Noruz, a time when Iranians must perform certain cleaning tasks (see section on special family activities). Your American friend has just unpacked her suitcase and has her clothing spread around the room. HOW WILL YOU EXPLAIN TO HER THAT SHE MUST PUT HER ROOM IN ORDER?

سناریو B

(دخترامریکائی): برای دیدن دوست کالج خود که ایرانی است به ایران آمده اید. ماه مارس و نزدیك عید ایرانی است. شما را باطاقتان برده اند. چمدانتان را باز کرده اید در حمّام قدری رخت شسته اید و دنبال جائی میگردید که آنها را پهن کنید. چطوراین مسئله را با دوست خود در میان میگذارید؟

B - (American girl): You are visiting your friend from college, a member of an Iranian family living in Iran. It is March and almost time for the Iranian new year. You have been shown to your room where you have just unpacked your suitcase and have washed out some soiled laundry in the bathroom. You now need to find a place to dry it. HOW WILL YOU APPROACH YOUR IRANIAN FRIEND ABOUT THIS PROBLEM?

VOCABULARY & EXPRESSIONS*

Scenario لغتها و اصطلاحاتِ سناریو

/pahn kardan/	پهن کردن	lit. spread flat, hang the laundry
/hamm^{a}m/	حمّام	bath, bathroom
/dokhtar/	دختر	lit. girl, young woman
/domb^{a}l/	دنبال	behind, rear
/domb^{a}l gashtan/	دنبال گشتن	to look for
/roju'/	رجوع	to refer, to return
/rakht shostan/	رخت شستن	doing the laundry
/m^{a}rs/	مارس	March
/m^{a}h/	ماه	month
/mas'ale/	مسئله	problem, question
/nazdik/	نزدیك	close, near

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* In addition to the list of vocabulary used for the first set of scenarios.

TEACHER'S DEBRIEFING

The *debriefing* takes place after the *planning* and the *performance* phases. Students are free to ask any questions about the scenario performance, the structure of the sentences, the cultural points, the Key Concept, pronunciation, vocabulary, etc. The teacher encourages this process by asking a few questions. Any of the following might be discussed and students are free to take notes.

PHONOLOGICAL RULES

With the exception of some dialectal and individual differences, standard Persian undergoes certain phonological transformations to produce the informal speech used in Tehran. These phonological rules will be addressed as we proceed with each lesson. However, at the intermediate level, students should already be familiar with some of these and so the teacher will spend more or less time on each point as appropriate. At this time, notice the following general observations as they apply to written vs. spoken Persian language.

Written text vs. spoken word

In most languages there is a clear distinction between the written form and the spoken form of the language. Based on their communicative needs, individuals with different background, level of education, and socioeconomic status make different uses of the same common native language. Styles may range from the very formal, used in writing and some important situations, to the informal variety used in everyday interactions with friends and family. The differences in styles may be as small as those found between individuals or as large as those between dialects. Through phonological transformations, Persian offers a wide range of styles in its spoken form.

Among other languages of this group (Indo-European), the general rule is that more formal situations require a speech style closer to written language. However, the sentence structure and the formality of written styles are rarely used in dialogues between people. In comparison to other languages like English and French, there is a more widespread tendency in Persian to use a set of phonological transformation rules that change the same words from formal to informal. There is a higher frequency of phonological changes and a more generalized pattern of phonological transformations in spoken Persian than there is in spoken French or English. This process of style shifting, is generally achieved without the use of an argot vocabulary, although there is no lack of such words in the language. Regular spoken Persian, no matter how formal, still differs phonologically from the pronunciation used in reading a written text, not only in intonation and sentence structure, but also in vowel and consonant quality. The language used by the media, announcing news over radio and television, is probably the closest spoken language to citations from written material.

The following examples illustrate some of those phonological transformations. Notice that they are not strictly followed by all users at all times. Some advanced students of Persian with almost perfect pronunciation still sound like they are reading a written text, because they have not mastered the phonological transformations that occur in the spoken language. Conversely, a new student might sound more advanced as soon as he/she learns to use the spoken form. Practicing the full form of all vocabulary is very important, but just as essential for the students' performance is the early introduction of the spoken form. At this intermediate level (second year college students), we should be working with students who already have some experience with the spoken form of the words. Let's examine the rules that operate in this class interaction.

PHONOLOGICAL RULES

1. In informal speech, the vowel **/^{a}/** in medial position followed by **/n/** and sometimes **/m/**, is pronounced **/u/**:

Rule 1. /^{a}/ ==> /**u**/ ~ /^{a}n/ /^{a}m/ ==> /**un**/ /**um**/

/sh^{a}ne/ ~ /shune/ شانه / شونه

/d^{a}ne/ ~ /dune/ دانه / دونه

/j^{a}n/ ~ /jun/ جان / جون

/n^{a}n/ ~ /nun/ نان / نون

/b^{a}m/ ~ /bum/ بام / بوم

/b^{a}d^{a}m/ ~ / b^{a}dum/ بادام / بادوم

/ ^{a}r^{a}m/ ~ /^{a}rum/ آرام / آروم

/n^{a}d^{a}n/ ~ /n^{a}dun/ نادان / نادون

/ b^{a}r^{a}n/ ~ /b^{a}run/ باران / بارون And from our text:

/kh^{a}ne tak^{a}ni/ ~ /khune takuni/ خانه تکانی / خونه تکانی

/f^{a}rsi kh^{a}nde ast/ فارسی خوانده است ~

/f^{a}rsi khunde ast/ فارسی خونده است ~

/f^{a}rsi khunde/ فارسی خونده ~

/nemid^{a}nestam/ ~ /nemidunestam/ نمیدانستم / نمیدونستم

/befahm^a**nad**/ بفهماند ~

/befahmunad/ بفهموند ~

/befahmune/ بفهمونه ~

Notice: In other phonological environments, the vowel /ª/ remains unchanged as in many high frequency words: /yªd/ یاد, /dªd/ داد, /ªzªd/ آزاد, /ªzªr/ آزار, /ªvªz/ آواز, /fa'ªl/ فعّال, /esteghlªl/ استقلال, /emtedªd/ امتداد.

2. In final position, with much less frequency: /ª/ ==> /o/.

The main example of this phonological transformation is found in /rª/, which is the "postposition" of reference and specificity. Thus we can have the following rules:

***Rule* 2.** **/ª/ ==> /o/ ~ /rª/ ==> /r o/ ==> /o/**

/rª/ را ~ /ro/ رو

/ªnrª/ آنرا ~ /ªnro/ آنرو

***Rule* 3.** **/ª/ ==> /u/ ~ /ªn/ ==> /un/**

/unrª/ اونرا ~ /unro/ اونرو ~ /uno/ اونو

/inrª/ اینرا ~ /inro/ اینرو ~ /ino/ اینو

Notice: In these examples /rª/ ~ /ro/ the /r/ is eliminated in the last examples in which the postposition /rª/ is simply replaced by the sound /o/.

3. In verb forms, the ending sound /-**ad**/ is transformed to the informal ending /-**e**/ in third person singular, as follows:

Rule 4. /-ad/ ==> /-e/

/bar mikhor**ad**/ ~ /bar mikhore/ بر میخورد / بر میخوره

/y^{a}d begir**ad**/ ~ /yad begire/ یاد بگیرد / یاد بگیره

/befahm**ad**/ ~ /befahme/ بفهمد / بفهمه

/d^{a}**rad**/ ~ /d^{a}re/ دارد / داره

/dastur mid**ahad**/ ~ / dastur mide/ دستور میدهد / دستور میده

/tozih bed**ahad**/ ~ /tozih bede/ توضیح بدهد / توضیح بده

And the third person plural ending in informal speech:

Rule 5. /-and/ ==> /-a n/

/mikhor**and**/ ~ /mikhoran/ میخورند / میخورن

/begir**and**/ ~ /begiran/ بگیرند / بگیرن

/befahm**and**/ ~ /befahman/ بفهمند / بفهمن

/d^{a}**rand**/ ~ /d^{a}**ran**/ دارند / دارن

/midah**and**/ ~ /midahan/ میدهند / میدهن

4. **/ham/** هم (also), often combines with the preceding word; the **/h/** sound is eliminated and the word is pronounced as **/am/** :

Rule 6. /ham/ ==> /-am/

/ems^{a}l **ham**/ ==> /ems^a**lam**/ (also, this year)

امسال هم / امسالم

/ens^{a}n **ham**/ ==> /ens^a**nam**/ (also, mankind)

انسان هم / انسانم

/^{a}nh^a **ham**/ ==> **/un^{a}am/** ~ **/un^{a}m/** (also, them)

آنها هم / * اوناام / اونام

/b^{a}z **ham**/ ==> /b^a**zam**/ (again) lit.: (other time also)

باز هم / بازم

5. A number of other phonological transformations within this *interaction* text are:

/-ts-/ ==> **/-s-/** ~ /haftsin/ ==> /hafsin/ هفتسین / هفسین

/-u/ ==> **/-hesh/** ~ /be'u/ ==> /behesh/ باو / بهش

/-yash/ ==> **/-^{a}sh/** ~ /bej^{a}yash/ ==> /bej^{a}sh/ بجایش / بجاش

/-ch ch-/ ==> **/-ch-/** ~ /hich chiz/ ==> /hichi/ هیچ چیز / هیچّی

/-ogz-/ ==> **/-ez-/** ~ /bogz^{a}r/ ==> /bez^{a}r/ بگذار / بذار

/-^{a}ya-/ ==> **/-^{a}-/** ~ /miy^{a}yad/ ==> /miy^{a}d/ میاید / میاد

GRAMMAR

Based on the hypothetical scenario interaction demonstrated in this unit, the following grammar points are likely to be discussed. The teacher will initiate the following points.

1. *Negative or affirmative?* Notice sentence #10 in this class interaction:

10- **B** _ /hameye hav^{a}sesh be dastur gereftane k^{a}sh bej^{a}sh harf gush mid^{a}d/

همهٔ حواسش بدستورگرفتنه ، کاش بجاش حرف گوش میداد.

*(lit. All her attention is directed to **take orders**, I wish she would listen instead.)
but the correct translation is:
(All she can think of is **whether she is taking orders**, I wish she would listen instead.) or:
(All she can think of is **not to take orders**, I wish she would listen instead.)

In the section on Persian verbs and verb formation I have discussed the way in which most commonly-used verbs in Persian are constructed. The compound verb is defined as a combination of two or more morphemes with a single meaning. The morpheme that is the main semantic component is generally attached to an "accessory" verb, which partially loses its own meaning in order to act as a tool for the formation of the new verb. In this case /dastur/ دستور (order) is the semantic element and /gereftan/ گرفتن (taking) is the accessory verb morpheme. The "accessory" morpheme undergoes the conjugation, negation, and other verb transformations. The semantic morpheme, however, remains unchanged and keep its intrinsic semantic value intact. One might think that the same phenomenon takes place in English in the case of "taking orders", but let us look at the semantic differences. In this Persian phrase, thinking about "taking orders", دستور گرفتن implies the idea of "taking or not taking orders". In the English translation, however, "taking orders" has only one specific meaning, which does not match the wider semantic range of the phrase in Persian. In order to convey the same meaning in English, it is necessary to use either a negative or other modifiers with this expression.

2. *Polite vs. Familiar* As in French, Persian uses the plural form of the personal pronoun "**you**" for politeness as opposed to the singular form of the same pronoun, which is used for familiar style.

/shom^a/ شما (you) =/= /to/ تو (thou).

/shom^a/ شما indicates a sign of respect, based on age difference, family seniority, social status, etc., or it marks distance and a respectful lack of intimacy when used between the sexes. The style of discourse between men and women is another aspect of speech that we will pay special attention to, as we proceed with the lesson. As we can see in this interaction:

17- **B** _ /lor^a/ /bahs sare ot^{a}ghe shom^a bud/ /k^{a}r be etteh^{a}de famili keshid/ !

"لورا" ، بحث سر اطاق شما بود، کار باتّحاد فامیلی کشید !

(Laura, we were speaking about your room, and got into family solidarity!)

In this example, **Sohr^{a}b** is speaking to **Laura** on a first name basis, but he addresses her with a **/shom^a/**, which indicates a polite and non-intimate relationship between a young man and a young woman.

/to/ تو is generally used among people who are on a first name basis, in the same age group and of the same sex, either family members or close friends and relatives. It is also used by a senior to a junior, without age or sex distinctions, but in those cases a /shom^{a}/ شما is always expected from the junior (whether by age or rank) interlocutor.

In the following sentence notice that Laura calls Shirin by first name and uses the /to/ تو form in the possessive /bar^{a}dare khod/ برادر خود as opposed to /khodet^{a}n/ خودتان. The use of /khod/ خود is more formal than possessive /-**at**/ in a possible expression /bar^{a}darat/ برادرت . She also uses the more formal /nemid^{a}nestam/ نمیدانستم instead of the informal /nemid**u**nestam/ نمیدونستم; and also in informal fast speech /hasti/ هستی is usually transformed to /-**i**/, as in /nazdik **hasti**/ ==> /nazdik**i**/, نزديك هستى ==> نزديكى , and she does not use that form either:

13- C _ /shirin/ /nemid^{a}nestam be bar^{a}dare khod enghadr nazdik hasti/

شیرین، نمیدانستم به برادر خود انقدر نزديك هستى.

(Shirin, I didn't know you were so close to your brother.)

In conclusion, a comparison of this sentence with the Laura's previous sentence (#8) which has a complete informal style, will demonstrate that she has not yet learned to use all the informal forms and needs more practice on those:

8- C_ /chi mige/ ? / in bar^{a}dar**etam** be to dastur mide/ ?

چی میگه ؟ این برادرَتم بتو دستور میده ؟

(What is he saying? Your brother also orders you around?)

3. *Verb omission* In the following sentence, the verb is omitted at the end of the phrase, as is the practice in less formal speech style:

18- **C** _/chetor shod/ ? /be ot^{a}ghe man che marbut/ ?

چطور شد ؟ باطاق من چه مربوط ؟

(What is going on? How does my room get into this?)

With an increasing degree of familiarity, we will have:

/be ot^{a}ghe man che marbut **ast**/	~ باطاق من چه مربوط است ؟
/be ot^{a}ghe man che marbut**e**/	~ باطاق من چه مربوطه ؟
/be ot^{a}ghe man che marbut/	~ باطاق من چه مربوط ؟

Other examples would be:

/be man che/	بمن چه	(what's it to me?)
/be to che/	بتو چه	(what's it to you?)
/be m^{a} che/	بما چه	(what's it to us?)

In all three examples the last part of the sentence, /marbut ast/ مربوط است (it is connected ~ it is related), has been omitted. The full form would be:

/be man che **marbut ast**/	بمن چه مربوط است ؟
/be to che **marbut ast**/	بتو چه مربوط است ؟
/bem^{a} che **marbut ast**/	بما چه مربوط است ؟

4. *Yes vs. No / Polite vs. familiar* Notice in sentence #5 of the interaction:

- /ba'le/ بعله can be emphatically pronounced as /ba'::le/, with a long middle vowel, to mean (yes, of course), (certainly, yes), and other emphatic affirmations. Other variations of that word are /bale/ بله (yes), and the form /bali/ بلی , which is mainly used in writing. The informal /^{a}re/ آره (yes) used by itself is considered impolite in all circumstances but very close relationships. The form /^{a}ri/ آری is only used in writing and does not carry the same informality as does /^{a}re/ آره.
- /na/ نه (no), used for negative answers, has the same informal value as /^{a}re/ آره (yes) if used by itself. The common word for a polite negative answer is /na kheyr/نخیر (no), which is a combination of **informal** /na/ نه (informal no), and **formal** /kheyr/ خیر (formal no).
- Both informal forms, /^{a}re/ and /na/, are combined with other words to become acceptable in most conversations. The expressions used with آره and نه are of the type /kh^{a}num/ خانم, /^{a}gh^{a}/ آقا , /pedar/ پدر , /m^{a}dar/ مادر , /nane/ ننه , /b^{a}b^{a}/ بابا , and most other kinship words as well as a few terms of endearment: /j^{a}n/ جان , /aziz/ عزیز , /eshgh/ عشق , /ghalb/ قلب , /ruh/ روح . Most of the above have a specific connotation in context. The kinship expressions are not exclusively used with the right family figures, but according to what the speaker intends to imply. The following are some of their semantic equivalents in English:

1- /^{a}re kh^{a}num/ آره خانم (yes) and **not** necessarily (yes ma'am), as خانم loses its formal connotations in making آره less informal.

2- /ᵃre ᵃghᵃ/ آره آقا	(yes) and **not** necessarily (yes sir)

But:

3- /ba'le khᵃnum/ بعله خانم	(yes) or (yes **ma'am**), emphasis on a formal yes.
4- /ba'le ᵃghᵃ/ بعله آقا	(yes) or (yes **sir**) with formal implications.
5- /na khᵃnum/ نه خانم	(no) or (no **ma'am**) without too much formality.
6- /na ᵃghᵃ/ نه آقا	(no) or (no **sir**) without too much formality.

Notice: 3, 4, 5 and 6 are still used among close friends and family. They do not have the same formal connotations as implied in English by most expressions using "ma'am", "madam" and "sir".

7- /kheyr khᵃnum/ خیر خانم	(no) or (no **ma'am**), more formal.
8- /kheyr ᵃghᵃ/ خیر آقا	(no) or (no **sir**), more formal.
9- /ᵃre pedar/ آره پدر ~ /ᵃre bᵃbᵃ/ آره بابا	(yes) and **not** necessarily (yes father)
10- /na pedar/ نه پدر ~ /na bᵃbᵃ/ نه بابا	(no) and **not** necessarily (no father)
11- /ᵃre nane/ آره ننه	(yes) and **not** necessarily mother or nanny.
12- /na nane / نه ننه	(no) and **not** necessarily mother or nanny.

Notice: 3, 4, 7 and 8 are to be used in the most formal situations. 9, 10, 11 and 12 could be translated either literally or with a touch of sarcasm. These expressions are used among friends and relatives, with older people or people of the same age group, and they imply closeness. They are also used with the very young.

Notice: /na baba/ نه بابا is often used **to protest** as well as **to deny** (see # 9 in the interaction).

13- /^{a}re j^{a}nam/ آره جانم ~ /^{a}re azizam/ آره عزیزم (yes dear) implies a sense of compassion and caring.

14- /na j^{a}nam/ نه جانم ~ /na azizam/ نه عزیزم (no dear) implies a sense of compassion and caring.

15- /^{a}re amu/ آره عمو ~ /^{a}re d^{a}d^{a}sh/ آره داداش are used by the less educated and the street people, also known as /l^{a}t/ لات and /d^{a}sh mashti/ داش مشدی (notice the phonological transformation of **/d/** ==> **/t/** in the last expression).

5. *Verb omission and Semantic compounds*

Notice in Scenario A, the expression:

(1) /jam'o jur/ جمع و جور . This expression is from:

(2) /jam' kardan va jur kardan/ جمع کردن و جور کردن

and the verb "to do" /kardan/ کردن has been omitted in (1) at both occurrences. Although (2) literally means (assembling together, matching and organizing), the expression (1) simply means (tidying).

Of the same kind we had among special events:

/dido b^{a}zdid/	دید و بازدید	دیدن و بازدیدن

Some other examples are:

/rafto ^{a}mad/	رفت و آمد	رفتن و آمدن
/rikhto p^{a}sh/	ریخت و پاش	ریختن وپاشیدن
/d^{a}do setad/	داد و ستد	دادن و ستاندن
/zado khord/	زد و خورد	زدن و خوردن
/jango jed^{a}l/	جنگ و جدال	جنگیدن و جدال کردن

6. *Verbs and tenses* Use of past, present, imperative, and subjunctive.

Recalling past events and expressing simple wishes:

/dastur gereftan/	دستور گرفتن	**inf.** (to take orders)
/y^adat miy^{a}yad/	یادت میاد	**pres.** (do you remember?)
/dir mishavad/	دیر میشود	pres. (it is getting late)
/miguyad/	میگوید	pres. (s/he is saying)
/dastur midahad/	دستور میدهد	pres. (s/he is giving orders)
/harf mizanim/	حرف میزنیم	pres. (we are speaking)
/gush mid^{a}d/	گوش میداد	pres. (s/he was listening)
/bar mikhorad/	بر میخورد	pres. (s/he will be offended)
/t^arikhi bud/	تاریخی‌بود	**past** (it was unforgettable, lit. historical)
/mashgul budim/	مشغول بودیم	past (we were busy)
/tamiz bud/	تمیز بود	past (it was clean)
/nagu/	نگو	**imp.** (don't say)
/biyoftim/	بیافتیم	**subj.** (that we fall)
/dar gereft^{a}ri biyoftim/	درگرفتاری بیافتیم	subj. (that we run into a problem)
/befahm^{a}nad/	بفهماند	subj. (that s/he makes understand)
/ke be'u befahm^{a}nad/	که باو بفهماند	subj. (that s/he makes hr/hm understand)
/y^ad begirad/	یاد بگیرد	subj. (that s/he learns)

COMPOSITION TOPICS

Choose one of the following topics

1. Write an essay in which you compare and contrast the New Year in the U.S. and Noruz in Iran. Discuss the different amount and kind of vacation time students get around those festivities.

2. Describe the preparations and the activities around Noruz. Start by enumerating as many of them as you can remember, and then discuss and compare a few activities of your choice.

3. Write to a friend about your new experience at school, learning Persian and getting to know the Iranian culture. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. What is the underlying cultural meaning of /kh^{a}ne tak^{a}ni/? What are some of the advantages? And why do you think it is important to prepare for a good start?

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. عید نوروز ایران را با جشن سال نودرامریکا مقایسه کنید. در مورد طول زمان و نوع تعطیلاتی که دانشجویان دارند توضیح بدهید.

۲. شرحی در مورد تهیّه وتدارکات نوروز بنویسید. اوّل یك یك آنچه بخاطر دارید را نام ببرید و بعد چند عدد از آنها راانتخاب کرده و شرح بدهید.

۳. در نامه ای بدوستتان در بارهٔ دانشگاه و یاد گرفتن زبان و فرهنگ ایران بنویسید. سعی کنید با صحبت در مورد چند نکتهٔ جدید ومتفاوت توجه او را جلب کنید.

۴. معنیِ اصلی وفرهنگیِ خانه تکانی و فوائد آن چیست ؟ چرادر هر کاری خوب شروع کردن آن مهّم است ؟ بیشتر توضیح بدهید.

VOCABULARY & EXPRESSIONS

For the composition topics لغتها و اصطلاحات سئوالاتِ کتبی

/ᵃshnᵃ'i dᵃshtan/	آشنائی داشتن	to be acquainted with
/estefᵃde/	استفاده	use, utilization, profit
/asli/	اصلی	main, true, most important
/enshᵃ/	انشاء	an essay, a paper
/entekhᵃb kardan/	انتخاب کردن	to choose
/bahs/	بحث	discussion
/bekhᵃter dᵃshtan/	بخاطر داشتن	to remember
/pᵃsokh/	پاسخ	answer
/tavajjoh/	توجّه	attention
/towsif/	توصیف	describe
/towzih dᵃdan/	توضیح دادن	to explain
/jadid/	جدید	new
/jalb/	جلب	attract
/dekhᵃlat/	دخالت	interfere
/ziyᵃn/	زیان	damage, disadvantage
/sharh/	شرح	description
/tule zamᵃn/	طول زمان	length of time, duration
/favᵃ'ed/	فوائد	benefits, advantages
/katbi/	کتبی	written
/motefᵃvet/	متفاوت	different
/mokhᵃlef/	مخالف	different
/ma'ni/	معنی	meaning
/moghᵃyese/	مقایسه	comparison
/moghᵃyese kardan/	مقایسه کردن	to compare
/mavᵃd/	مواد	products, ingredients
/nokte/	نکته	point
/no:'/	نوع	kind
/nazare khod/	نظر خود	your opinion

SITUATION 2

/haftsin/ هفتسین , & /tahvile s^{a}l/ تحویل سال

Brief Explanation by the Teacher

to be given before students are divided into groups to work with scenarios and related material:

/chidane hafsin/ چیدن هفتسین (setting up the hafsin) has to be completed prior to the moment of /tahvile s^{a}l/ تحویل سال (the change of the equinox). /hafsin/ is usually set in a place inside the home, where family members can gather and sit around it. In general, it occupies the place of honor in the best reception area within every home. As we mentioned at the beginning of this chapter, this several-thousand-year-old tradition has a considerable amount of cultural background attached to it. We have seen most of the symbolism involving each item as we have studied them in the section dealing with cultural issues and special events (see #3). Those elements include the number "7"; light; water; mirror; Koran; grains; growth of a seed, its roots, stems and leaves; live fish; sweets and flowers; eggs; apple; garlic; vinegar; hyacinth; etc. There is enough material here to discuss or to write short papers on.

At Shirin and Sohr^{a}b's home:

- **Mother** is busy baking pastry (#4, Cultural Issues); she has already made sure that everyone in the family has new clothes and new shoes to wear for Noruz نوروز . On the kitchen counter by the sink there is a whole lot of parsley **/ja'fari/** جعفری ; green onions

/piyªzche/ پیازچه ; cilantro **/gashniz/** گشنیز ; dill **/shevid/** شوید ; basil **/reyhªn/** ریحان ; mint **/na'nª/** نعناع ; and other herbs. In the ice-box **/yakhchªl/** یخچال , away from everything else, there is a large fresh white fish **/mªhi sefid/** ماهی سفید and a smoked one **/mªhi dudi/** ماهی دودی to be prepared for **/sabzi polo mªhi/** سبزیپلوماهی the traditional dish for the new year's day **/ruze eyd/** روزعید .

- **Father** has made preparations for **/chªrshambe suri/**چهارشنبه سوری. They are going to have the seven small bushes **/botte/** بُتّه on fire, to jump over them while singing (#6, Cultural Issues). He has prepared the annual fireworks **/ªtesh bªzi/** آتشبازی, to celebrate the last Wednesday of the year. This is not part of the tradition; it is a new activity and he is the only one in the neighborhood who does it. Several other youngsters, his children's friends, are invited to join them in celebrating **/chªrshambe suri/**چهارشنبه سوری.

- **Shirin**, 15 years old, is busy finishing her last homework for this year **1371**. Since this is the last pending activity, she feels happy and light already. She is in a rush to join her brother **Sohrªb** to decorate the hard boiled eggs for the **/hafsin/** هفتسین .before the others arrive for the /chªrshambe suri/ celebration.

- **Sohrªb**, 17 years old, is watering the lentils **/adas/** عدس, and the wheat **/gandom/** گندم, that he has been in charge of growing for this year's سفرهٔ هفتسین/**sofreye hafsin/** (the seven /s/ set-up). He is getting ready to go buy a few other items for the hafsin, including a gold fish (a substitute for **/sim mªhi/** سیم ماهی small carp, which is a freshwater, red, spotted fish with silver scales). He wants to finish these tasks to get to the real fun: helping his father with **/botte/** بُتّه and the fireworks.

Scenarios

سناریو A

"سهراب" ، روز چهارشنبهٔ پیش از عید است و همهٔ فامیل شما مشغول تهیّه تدارك هستند. شما مأمور خرید لوازم هفتسین شده اید. در مغازهٔ خوار بار فروشی یك خانم امریکائی از شما سئوال میکند ماهی از کجا بخرد. چون روز چهارشنبه سوری است عجله دارید هرچه زودتر بمنزل برگردید ولی برای خودتان هم ماهی میخواهید. پس باو پیشنهاد میکنید دنبال شما بیاید تا کمکش کنید. امّا بچه ترتیبی خود را بموقع منزل خواهید رساند؟

Sohr^{a}b, it is Wednesday before the New Year and all your family is busy preparing for the occasion. You have been assigned to buy the necessary things for the **/hafsin/**. At the grocery store, an American woman asks you to help her buy the red fish. Because it is the day of **/ch^{a}rshambe suri/** you are in a hurry to get back home as soon as possible, but you need to pick up the fish as well, so you ask her to follow you so that you can help her. HOW WILL YOU MANAGE TO GET HOME ON TIME?

سناریو B

"لیندا" شوهرتان سر کار خیلی گرفتار است وهنوز وقت نکرده با شما برای خرید لوازم عید بیاید. چون سال پیش رادر ایران با هم جشن گرفتید تا اندازه ای برسم و رسوم آشنا هستید و میخواهید با چیدن هفتسین او راغافلگیر کنید. خوشبختانه در مغازهٔ خواربار فروشی جوانی که انگلیسی میفهمد حاضر شده کمك کند ماهی بخرید. و امّا چکار کنید که برای سمنو و سبزه هم کمکتان کند ؟

Linda, your husband is very busy at work and you have not yet been able to get your New Year's shopping done together. Since you celebrated the New Year in Iran last year, you are familiar with some of the customs. You want to surprise him with the setting of **/hafsin/** by yourself. Fortunately, a young man who understands English has agreed to help you buy a fish. HOW ARE YOU GOING TO GET HIM HELP YOU WITH **/samanu/** AND **/sabze/** AS WELL?

VOCABULARY & EXPRESSIONS

Scenario لغتها و اصطلاحاتِ سناریو

/amm^a/	امّا	but
/beche tartibi/	بچه ترتیبی	how?, lit. through what arrangement?
/bemowghe'/	بموقع	on time
/tahiyye/	تهیّه	prepare
/kharid/	خرید	purchase
/kh^{a}rb^{a}r forushi/	خواربار فروشی	grocery store
/domb^{a}l kardan/	دنبال کردن	follow, pursue, behind, after
/so'^{a}l kardan/	سئوال کردن	to ask, question
/ajale/	عجله	haste, hurry
/ajale d^{a}shtan/	عجله داشتن	lit. to have haste, to be in a hurry
/gh^{a}felgir/	غافلگیر	surprise
/lav^{a}zem/	لوازم	necessities, equipment
/ma'mur shodan/	مأمورشدن	get assigned to
/ma'mur budan/	مأمور بودن	to be appointed to
/magh^{a}ze/	مغازه	store
/mive forushi/	میوه فروشی	fruit store
/vali/	ولی	but, however
/har che zudtar/	هرچه زودتر	as soon as possible

OTHER
RELATED VOCABULARY
اصطلاحات جدید

/bagh^{a}li/	بقّالی	grocery store (grains)
/pune/	پونه	mint
/piy^{a}z/	پیاز	onion
/piy^{a}zche/	پیازچه	green onions
/ja'fari/	جعفری	parsley
/reyh^{a}n/	ریحان	basil
/sabzi forushi/	سبزی فروشی	vegetable store
/shevid/	شوید	dill
/shirini forushi/	شیرینی فروشی	lit. store for sweets, bakery (for cakes)
/att^{a}ri/	عطّاری	lit. spices store, old for grocery store
/gashniz/	گشنیز	cilantro
/m^{a}hi dudi/	ماهی دودی	smoked fish
/m^{a}hi sefid/	ماهی سفید	white fish
/n^{a}nv^{a}'i/	نانوائی	lit. bread store, bakery (only for bread)
/na'n^{a}/	نعنا (ع)	spearmint
/yakhch^{a}l/	یخچال	refrigerator

COMPOSITION TOPICS

Choose one of the following topics

1. Do you agree or disagree with the way the family works together to prepare for the Noruz? The /hafsin/? The New Year meal? What are some of the advantages or disadvantages?

2. Describe the preparations and the activities around /ch^{a}rshambe suri/. Start by answering When, Where, Why, What, and How questions about it, and then give your own opinion.

3. Write a friend about your impressions of family life in Iran, compare and contrast with your own country. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare the New Year meal and sweets in the U.S. and in Iran. Explain the different ingredients to a friend who is not familiar with them.

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. آیا با همکاری خانوادگی در مورد نوروز ، هفتسین ، غذای عید و غیره موافق هستید یا مخالفید ؟ فوائد و زیان آن چیست ؟ توضیح بدهید چرا؟

۲. شرحی در مورد تهیّه وتدارکات چهارشنبه سوری بنویسید. اوّل بسئوالات زیر پاسخ دهید: کِی ؟ کجا ؟ چرا ؟ چه ؟ چطور؟ و بعد نظر خود را شرح دهید.

۲. در نامه ای بدوستتان در بارهٔ زندگی فامیلی در ایران بنویسید وآنرا با مملکت خود مقایسه کنید. سعی کنید توجه او را بچند نکتهٔ جدید جلب کنید.

۴. غذاها و شیرینی های سال نوی ایران را با مال امریکا مقایسه کنید. و موّاد مورد استفاده را بدوستی که با آنها آشنائی ندارد توضیح بدهید.

EXAMPLE

WHAT WE LEARNED

Cultural Issues on Family

- In a traditional Iranian family the roles assigned to men and women remain more defined than in Western culture. In a family setting, men are generally not involved in cooking and baking. Women, on the other hand, are not required to do any of the rough jobs around the house. Heavy lifting, mechanical repairs, heavy gardening and the like are reserved for men. In rural villages both sexes work the land, but most of the heavy jobs are reserved for men. In Persian families, children are cared for by the mother and generally receive fewer overt signs of affection from the father who remains the authority figure. Building a child's character is the most important concern, and thus all signs of emotional attachment are subdued, particularly by the father.

- The spirit of love and cooperation among family members is generally very strong. Shirin helps her brother with his room so that they will both be finished in time for New Year.

- As a general rule children live in the family home, regardless of their age, until they get married and start their own family. Even then, quite often the son remains with his family and brings his wife home. Daughters by the same rule leave home and join their spouse's families.

- Family ties overshadow and reduce the problems often found among Western teenagers. Phenomena such as teen suicide, teen drug abuse, teen pregnancy, teen peer pressure, etc., are much less common, in fact rather rare among Iranians in Iran. Part of the reason for this may be the strong sense of hierarchy in the family which prevents children from misbehaving. The child is most often disciplined based on the *shame* that he/she should feel from misbehaving rather than based on any feelings of *guilt*.

- There is a strong sense of individuality among Iranians, but at the same time, each individual identifies closely with his/her immediate family, within which there is a deep sense of belonging. This is another element confirming that the child's discipline is based on shame (a group oriented feeling), more than on guilt (a feeling within each individual). The words and expressions often used by family members are associated with the ties of togetherness, and the unique family entity. Here are some examples:

/etteh^{a}d/	اتّحاد	(union, solidarity)
/mottahed budan/	متّحد بودن	(to be unified, to join efforts)
/poshtib^{a}ni/	پشتیبانی	(to give support, defend, protect)
/poshti kardan/	پشتی کردن	(to take someone's side, to aide, to protect)
/hem^{a}yat/	حمایت	(assistance, taking someone's side, protection)
/gheyrat/	غیرت	(zeal, ardor, strong sense of family honor), very sensitive to disrespect directed to the wife or any female relatives.
/n^{a}mus/	ناموس	(family virtue, virtuous chastity, honor), related to the other family members, in particular females.
/ta'assobe f^{a}mili/	تعصّب فامیلی	(zealous pride for one's family).

In addition to these expressions, **there is also vocabulary that is virtually impossible to translate, for lack of any close equivalents in the English language:**

/^{a}beru/ آبرو lit. face's glow, this word means personal integrity and honor, it refers to a condition of dignity, which can't be measured or increased, but **must** be protected.

/^{a}beru bordan/ آبرو بردن this expression means: to cause someone to feel ashamed. To dishonor through shame and not insult, which is rather translated by **/towhin/** توهین.

/heysiyat/ حیثیت has a meaning similar to /^{a}beru/ آبرو. This two words are usually used together and /heysiyat/ حیثیت has more of a group oriented connotation.

/sharmo hay^a/ شرم وحیا although the dictionary defines these words as "shame" and "modesty", they cover a wider range of semantic value in which shame is not necessarily negative.

/khej^{a}lat keshidan/ خجالت کشیدن this expression is a compound verb made of /keshidan/ (to pull) and of /khej^{a}lat/ (shame), the meaning is much closer to the English expression of (being ashamed, shy, bashful).

/hay^a kardan/ حیا کردن this is another compound verb: /kardan/ (to do) and /hay^a/, which means something like (to keep modest).
The last two words are used in case of deviance from the norm, and about individuals who ignore that particular sense of the family entity, integrity, and honor.

- Most verbal insults in Persian are disrespectful statements about family members. They are not aimed at the person directly, but at his/her immediate family, especially mothers and sisters, in order to affect the person more deeply. Iranians often shrug off easily an insult directed at themselves, but in general they react quite strongly to insults or disrespect aimed at their immediate female relatives. This is an interesting conditioning, which not only shows the extreme attachment to the family members, but also stands by itself as a clear statement about the way Iranians feel about family in general.

NORUZ

SELECTED READINGS

FOR
INTERMEDIATE TO ADVANCED

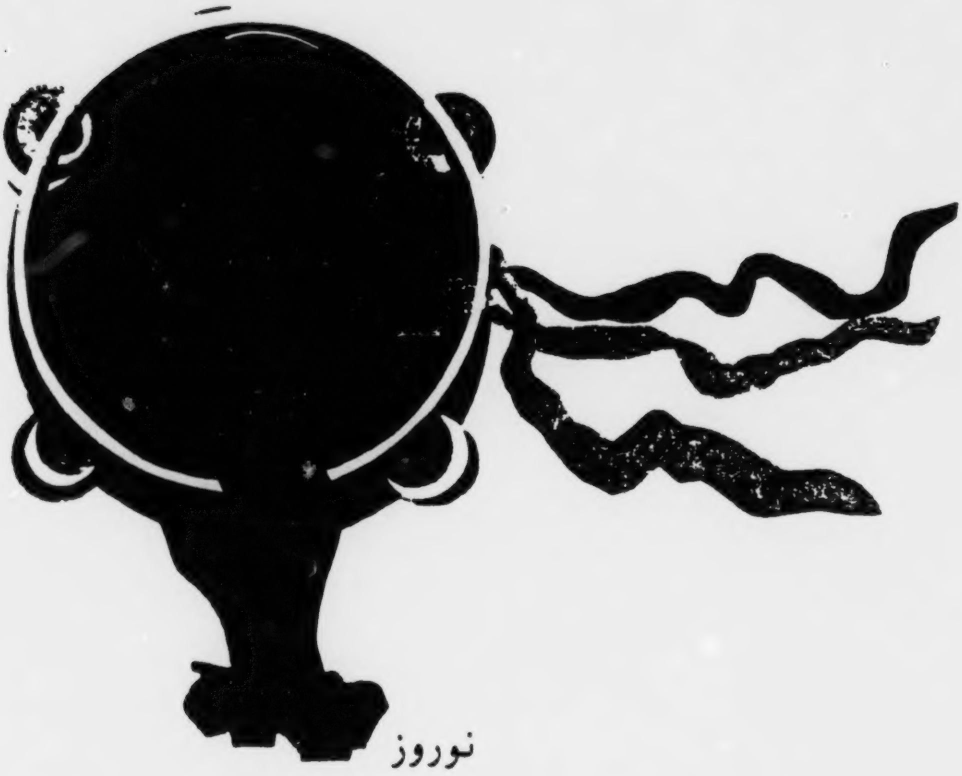
Note: As it has been pointed out earlier and according to the explanation provided in the section on *"Writing"* p. 83, students will encounter different ways of spelling the same words throughout their studies of Persian texts. It is important to point out however, that there is a general trend to systematically write the prefix /mi-/ separated from the verb stem and many of the compounds in two words, without any specific grammatical reasons and strictly based on convenience.

به نام خدا

ای نامِ تو بهترین سرآغاز   بی نامِ تو نامه کِی کنم باز
ای یادِ تو مونسِ روانم   جز نامِ تو نیست بر زبانم
هم قصهٔ نانموده دانی   هم نامهٔ نانوشته خوانی

از ظلمتِ خود رهاییم ده
با نورِ خود آشناییم ده

نظامی



نوروز

جشن نوروز از زمانهای بسیار قدیم در ایران بر پا می‌شده است، و در بارهٔ آن داستانها گفته‌اند. این جشن را «نوروز» می‌نامند زیرا سال با آن آغاز می‌شود.

گویند که جمشید در این روز بر گاوی نشست و به جنگ دیوان رفت و آنها را شکست داد و روز ششم فروردین با پیروزی تمام بازگشت و گوهر و زر بسیار به غَنیمت آورد. به فرمان جمشید از آن زر و گوهر تختی ساختند.

چو خورشید تابان میان هوا   نشسته بر او شاه فرمانروا

در آن روز مردمان گروه گروه برای شادباش گفتن به دیدار شاه رفتند. خورشید از پنجره بر گوهرها و زرها تابیده بود و از درخشندگی و پرتو رنگارنگ آنها همه جا روشن شده بود. مردمان از شادی این پیروزی بر جمشید گوهر افشاندند و آن روز را نوروز گفتند.

از آن پس پادشاهان ایران هر سال این روز را جشن می‌گرفتند. شاه در این روز جامه‌ای گرانبها می‌پوشید، گوهرهای گرانبها بر خود می‌آویخت، تاج بر سر می‌گذاشت و بر تخت می‌نشست. در این هنگام شخصی که قدم او را مبارک می‌دانستند به حضور شاه می‌رسید و دعا می‌کرد و بدین ترتیب مراسم جشن نخستین روز سال آغاز می‌گشت.

چنین روز فرخ از آن روزگار
بمانده از آن خسروان یادگار

یکی از مراسم نوروز آن بود که بزرگان و نمایندگانی که از اطراف کشور در پایتخت گرد آمده بودند به حضور شاه می‌رسیدند و شادباش می‌گفتند.

(شعرها از شاهنامهٔ فردوسی)

نوروز

۲ ـ جشن نوروز

هما و فریدون در راه با هم اینطور گفتگو می کردند:

هما ـ ما هم مثل همهٔ ایرانیان نوروز را جشن می گیریم. برای سفرهٔ هفت سین گندم و عدس سبز می کنیم. مادرم از پانزدهم اسفند شروع به خانه‌تکانی می کند. اثاثْ خانه و اتاقها را تمیز می کند و شیشه‌ها را پاک می کند. من هفت‌سین را دوست دارم و همیشه در چیدنِ آن به مادرم کمک می کنم. غیر از هفت سین که سبزه و سَمَنو و سِنجِد و سُماق و سیر و سُنبل و سرکه است، چیزهای دیگر هم در سفره می گذاریم، مثل نان و سبزی و تخم‌مرغِ رنگ کرده. راستی رنگِ تخم‌مرغ هم باید بخرم، چون تخم‌مرغها را من رنگ می کنم.

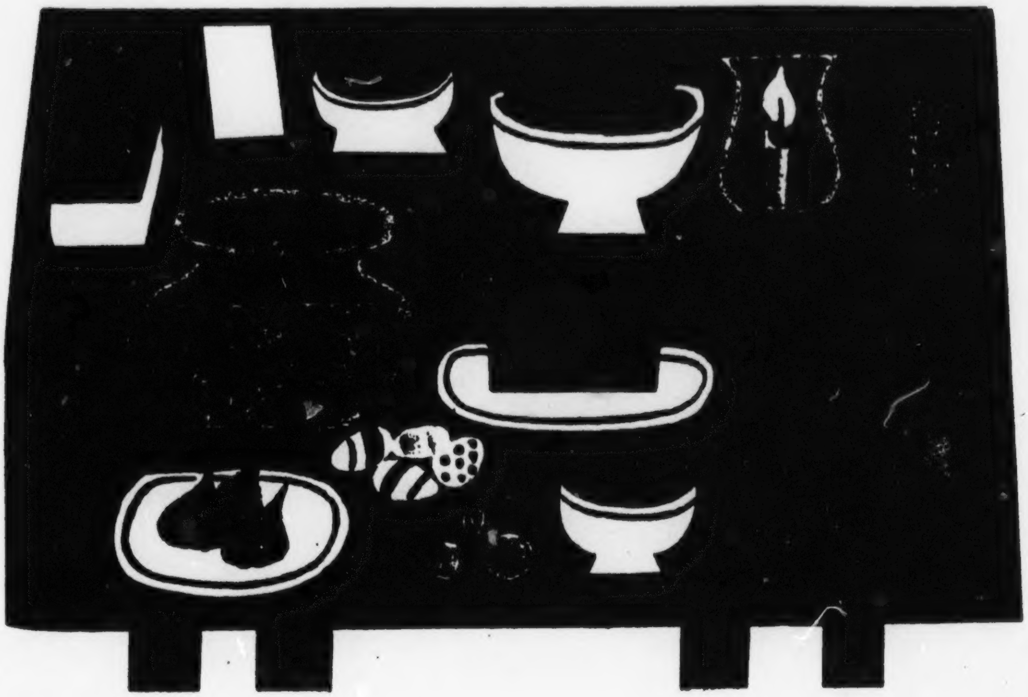
فریدون: راستی به من هم یاد بده، دلم می‌خواهد که این کار را یاد بگیرم.

هما : الآن که برگشتیم با هم چند تخم‌مرغ رنگ می کنیم تا یاد بگیری.

فریدون: دیگر چه چیز در سفره می گذارید؟

هما : آینه، قرآن، اِسپَند، شمعهای رنگی، ماهیهای قرمز، ظرف بلور پرآب، گل، شیرینی، آجیل و میوه.

کار هفت‌سین را که تمام کردیم، لباسهای نو را می‌پوشیم و به انتظارِ تَحویلِ سال* می‌نشینیم. همین که صدای توپ شنیده‌شد،



همه یکدیگر را می‌بوسیم و سال نو را به هم تبریک می‌گوییم و شیرینی می‌خوریم.

فریدون ـ ما هم موقع تحویلِ سال به دور سفرهٔ هفت سین جمع می‌شویم. پدر و مادرم به همهٔ اهل خانه عیدی می‌دهند. آن وقت مثل همهٔ مردم براه می‌افتیم و به دیدن پدر بزرگ و مادر بزرگ و عمّه و خاله و خویشان دیگر می‌رویم. روز عید خیابانها واقعاً تماشایی است. همهٔ بچّه‌ها لباسهای پاکیزه پوشیده‌اند و شاد و خرّم با پدر و مادرشان به دید و بازدید می‌روند. راستی که نوروز از همهٔ عیدهای دیگر دوست‌داشتنی‌تر است. می گویند هزارها سال است که در ایران این روز را جشن می گیرند.

کلمه‌ها و ترکیبهای تازه

اثاث = اسباب خانه

تحویل سال = نو شدن سال

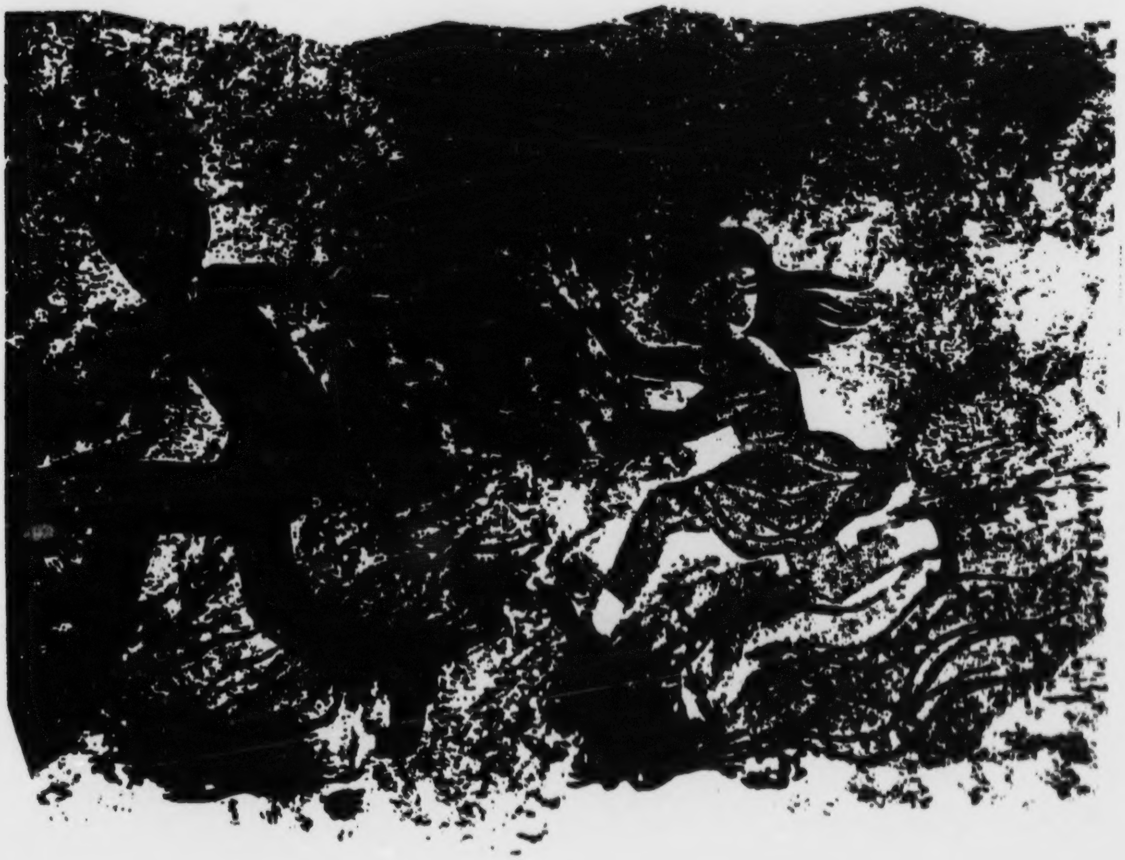
چهارشنبه‌سوری

یکی از روزهای آخر زمستان بود. بچّه‌ها دسته دسته از دبستان برمی‌گشتند. زری و پری هم که دوست و همسایه بودند، از پیاده‌رو خیابان به خانه می‌رفتند.

پری می‌گفت: زری‌جان، نمی‌دانی چقدر خوشحالم که عید نزدیک می‌شود! من عید نوروز را خیلی دوست دارم. تنها روزهای عید نیست که به من خوش می‌گذرد، چهارشنبه سوری و سیزده‌بدر هم روزهای خوشی است.

زری – من هم همهٔ این روزها را دوست دارم و از اوّل اسفند خوشحالم، خوشحالم که زمستان تمام می‌شود. از روزهای اوّل اسفند همه به جُنب و جوش می‌افتند. مغازه‌ها از خریدار پر می‌شود. هر کس چیز نوی می‌خرد.

پری – من از یک ماه به عید مانده روزشماری می‌کنم تا چهارشنبه‌سوری برسد. لَوازمِ شب چهارشنبه‌سوری را از دو روز پیش



فراهم می کنم. می‌دانی که چه چیزهایی باید خرید: بوته، آجیل و شیرینی. ما چهار خواهر و برادر هستیم. دوستانمان را هم دعوت می کنیم تا به ما بیشتر خوش بگذرد. من برای مهمانها آجیل و شیرینی می‌برم. بوته‌ها را دسته دسته در حیاط می‌چینم. روز

BEST COPY AVAILABLE

سه‌شنبه هر چه غروب نزدیکتر می‌شود، دل من بیشتر شور می‌زند. از شادی روی پا بند نمی‌شوم. همینکه هوا تاریک شد، بوته‌ها را آتش می‌زنیم. همه صف می‌کشیم و یکی یکی از روی آتش می‌پریم، و می گوییم: «زردی من از تو، سرخی تو از من!»

BEST COPY AVAILABLE

زری – من هم از تماشای آتش و سوختن بوته‌ها سیر نمی‌شوم. از هر خانه‌ای شعلهٔ آتش بلند است. راستی می‌دانی که چرا در این شب آتش روشن می کنند؟

پری – بابا می گوید ایرانیان قدیم آتش را خیلی دوست داشتند چون آتش هم وسیلهٔ روشنایی است و هم، بسیاری از چیزها به کمک آتش درست می‌شود. در این شب، به احترام آتش، جشن می گرفتند و آتش روشن می کردند. این رسم از آن زمان باقی مانده است

زری – هیچ می‌دانی که این جشن رسمهای مختلفی دارد؟ مثلاً پارسال ما در خانه‌ای مهمان بودیم. بعد از اینکه همه از روی آتش پریدند و آتشها خاموش شد، خاکستر را کسی برد و پشت در ریخت وقتی که برگشت، در زد. از او پرسیدند: کیستی؟

جواب داد: منم.

باز از او پرسیدند: از کجا آمده‌ای؟

گفت: از عروسی!

پرسیدند: چه آورده‌ای؟

گفت: تَندُرُستی!

آن وقت در را به رویش باز کردند.

کلمه‌ها و ترکیبهای تازه

کیستی؟ = که هستی؟

لوازم = چیزهای لازم

پرسش

۱ ـ پری و زری از کجا می آمدند؟

۲ ـ چرا مردم از روزهای اوّل اسفند به جنب و جوش می‌افتند؟

۳ ـ چرا ایرانیان جشن چهارشنبه‌سوری را بر پا می کنند؟

۴ ـ شب چهارشنبه‌سوری مردم چه می کنند؟

۵ ـ وقتی که از روی آتش می‌پرند، چه می گویند؟

سیزده بدر

۱ – پرویز و داریوش

پرویز – راستی فردا سیزده‌بدر است!

داریوش – خدا کند که هوا خوب باشد.

پرویز – راست می‌گویی. اگر باران بیاید به مردم خوش نمی‌گذرد. مخصوصاً آنها که به دشت و صحرا می‌روند از باران ناراحت می‌شوند.

داریوش – امشب که هوا بد نیست، تا ببینیم فردا چه‌می‌شود.

پرویز و داریوش پس از این گفتگو از هم خداحافظی کردند. رفتند که زودتر بخوابند تا صبح زودتر بیدار بشوند. این دو، پسر خاله بودند و خانه‌هایشان به هم نزدیک بود و خانواده‌هاشان با هم به سیزده بدر می‌رفتند.

روز سیزده فروردین، پرویز و داریوش صبح زود بیدار شدند. هوا صاف و آفتابی بود. با خوشحالی دست و رو را شستند و

لباسهای راحت پوشیدند. بعد از خوردن صبحانه به کمک پدر و مادرشان رفتند. غذاها پخته بود و در قابلمه‌ها کشیده شده بود. قابلمه‌ها ، بشقاب، قاشق، چَنگال، کارد، سماور، استکان و همهٔ اسبابهای لازم دیگر را بستند. همه چیز حاضر شد. سبزه‌هایی را هم که برای عید سبز کرده بودند با خود برداشتند و همه با هم براه افتادند.

خیابانهای شهر پر از آدم بود. همه از خانه‌ها بیرون آمده بودند. هرکس بسته‌ای در دست داشت. همه در بارهٔ گردش آن روز حرف می‌زدند، همه شاد بودند. اتوبوسها ، اتومبیلهای شخصی و تاکسیها همه در حرکت بودند. جنجال° عجیبی بر پا بود°.

کلمه‌ها و ترکیبهای تازه

بر پا بود = بلند بود

جنجال = سر و صدا

سیزده بدر

۲ – بیرون شهر

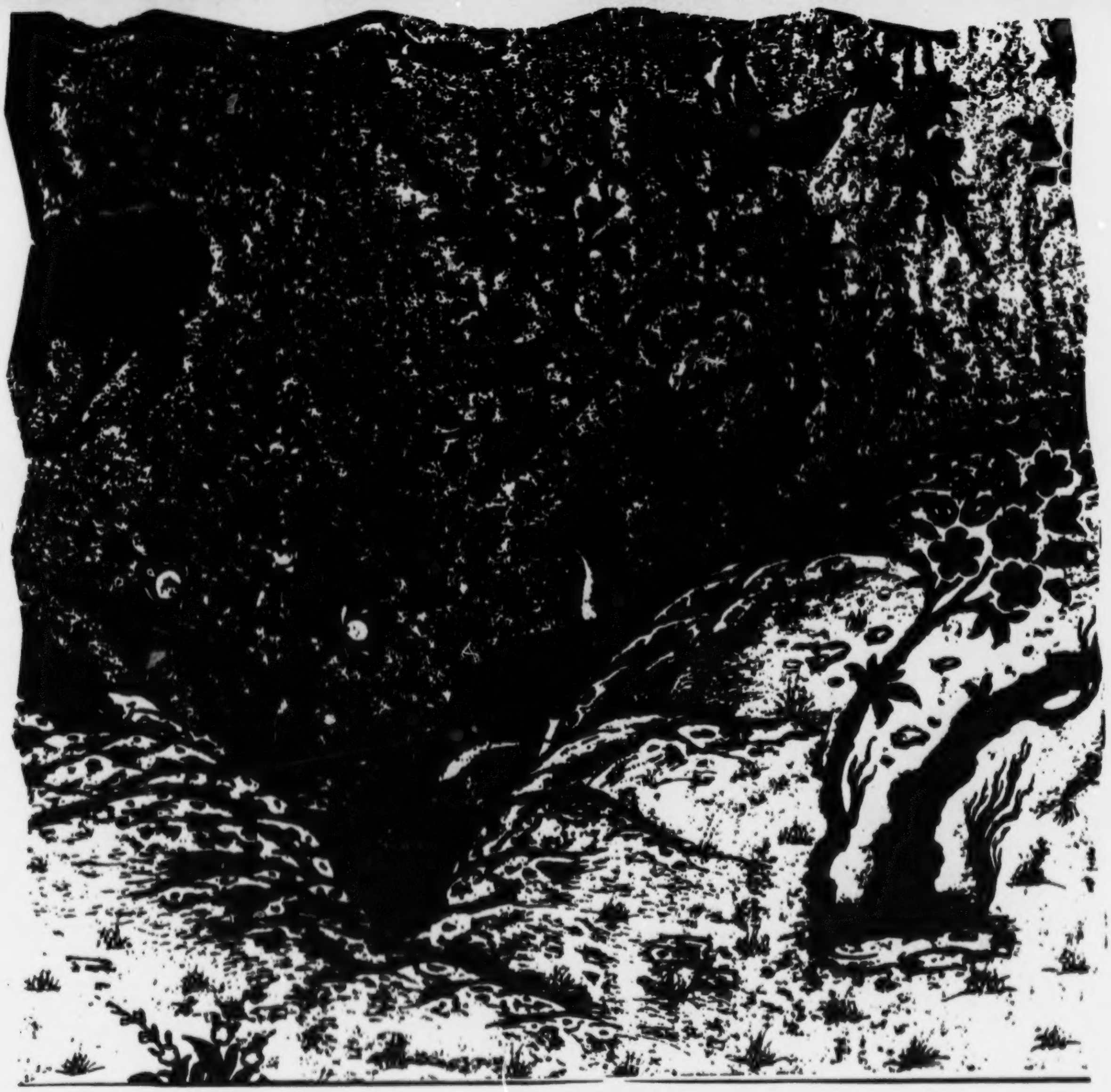
بیرون شهر شلوغ‌تر بود. مردم دسته دسته روی سبزه‌ها نشسته بودند. سبزه‌های بهاری زیر آفتاب می‌درخشید. بچّه‌ها با لباسهای رنگی روی سبزه‌ها می‌دویدند، بازی می‌کردند، تاب می‌خوردند، دست می‌زدند، می‌چرخیدند و شادی می‌کردند. از رادیو آهنگ نشاط‌انگیزْ به گوش می‌رسید.

خانواده‌های پرویز و داریوش هم، گوشه‌ای را انتخاب کردند. اسبابها را به زمین گذاشتند و فرشها را پهن کردند.

پدران و مادران دور هم نشستند. بچّه‌ها هم مشغول بازی شدند.

وقت ناهار، سفره را پهن کردند. هر کسی غذایی آورده بود. به همین جهت غذا فراوان بود. همه بیش از همیشه غذا خوردند و پس از آن کمی استراحت کردند.

کم کم ابر سفیدی در آسمان آبی پیدا شد. مردم دسته دسته به گردش و پیاده‌روی پرداختند. زیر درختهای پُر شکوفه عکس می‌گرفتند. دسته‌جمعی شعر می‌خواندند. صدای خنده از هر طرف شنیده می‌شد. ناگهان صداهای تازه‌ای به این صداها اضافه شد. همهٔ سرها به طرف آسمان بلند شد. ابر سفید، تیره‌تْر شده بود، برق می‌زد و غرّشِ رعدْ به گوش می‌رسید. همه بعجله اسبابها را جمع کردند. طولی نکشید که بارانِ تندی شروع شد. صدای رعد هر آنْ، بلندتر می‌شد. دانه‌های درشت باران به تَگَرگ سفید زیبایی تبدیل شد. بچّه‌های کوچک دامان مادرها را گرفته بودند. این رگبارْ چند دقیقه بیشتر طول نکشید. رنگین کمانْ زیبایی در آسمان آبی نمایان شد و آفتاب درخشان دوباره همه جا را گرفت. مردم از نو به گردش و تفریح پرداختند و تا غروبِ آفتاب همه خوش و شاد بودند.



ازآقای دکترذبیح‌الله صفا استاد دانشگاه

نوروز

آنروز که‌شعبه‌های نیرومندی‌ازقوم «آریا» ازسواحل‌آمویه دریا «جیحون» بسرزمین پهناوری که بعداً بنام خود «ایران» نامیدند روی میاوردند شگفتیهای گوناگون با خود همراه داشتند. از چهره‌های شاداب وپیشانیهای بازاین مردم نیرومندآثارهوشی سرشار و اندیشه‌ای قوی وذوقی‌لطیف آشکاربود. این‌نژاد عالی و مبارز، بهمان نحو که در

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جهانگیری وجهانداری، درجنگ و ستیز و درهم کوفتن کاخهای عظیم قدرت واستبداد دنیای قدیم‌مهارت داشت، بهمان نحو درایجاد آثاربدیع هنروذوق ومبتکرات اندیشه وخرد نیزچیره دست وقادر بود .

بهمین سبب آنچــه از این مردم هشیوار برجــای مانده است از کاخهای خسروانه وکتب دینی وادبی وآئین و فنون ممــلکت‌داری و رسوم واعیاد ملی و اجتماعی، همه در خور تحسین و سزاوار ستایش و بزرگداشت است واز این‌میان جشن‌نوروز ازهمه باشکوه‌تروبآئین‌ترو جانبخش‌تر ودلگشاتراست .

این جشن که پیشانی تابناك خود را از خــلال اعصار و قرون متمادی واز زیر بارسنگین حوادث و مشکلات فاتحانه بیرون آورده و پیروزمندانه در برابر مهاجمات اجــانب و ترکتازی‌هــای بیگانگان ایستاده وسرانجام اندرزهای پایداری و ثبات نیــاکان مارا میراث‌وار از دوهزار سال‌پیش‌ازمیلاد بدوهزار سال بعداز میلاد نقل کرده‌است، تنها جشنی است که هنوز بــاشکوه و جلال تمام ازکاخهــای خسروان تا کوخهای گدایان همه‌جا بیك روش قدم میگذارد وهمه را بیك منوال شادمان وخرم میگرداند .

آنرا بنامهای گوناگون مانند «جشن‌نوروز» و «جشن‌فروردین» و «بهارجشن» خوانده‌اند ولی همواره آغاز آن از نخستین روزسال بود و از «هرمزد روز» (روز اول) فروردین‌ماه شروع میشده بهمان منوال کها کنون نیزمرسوم ومتداول است .

بهترآنست که خوانندگان عزیزعلت ظهوراین جشن‌را از ذوق سلیم وطبع‌مستقیم خود بخوانند ، با اینحال محققان ایران و فرنگ نیزاز دیرباز دراین باب مطالعاتی کرده وبعضی گفته‌اند که سبب عمدهٔ

ظهور نوروز موقع طبیعی آن یعنی قرارداشتن درآغاز فصل تابستان بزرگ است . چنانکه مهرگان‌نیز بسبب قرارداشتن درآغاز زمستان بزرگ پدیدآمده بود واین نکته را هم باید بدانیم که ایرانیان در روزگاران قدیم سال‌را بدو فصل مذکور تقسیم میکرده‌اند که تقسیم طبیعی واقلیمی سال درفلات مرتفع ایران‌بود .

بعضی نیزآنرا دنبالهٔ جشن « فروردگان » دانسته‌اند که درپنج روزآخر سال قرارداشت و جشن بازگشت ارواح بخانه‌ها و مساکن پیشین‌خود بود وبرخی‌هم گفته‌اند که‌این‌جشن مولود احترامی‌است که ایرانیان از قدیم الایام تاکنون نسبت باولین روز ماه و نخستین روز سال داشته‌اند .

با اینحال ذهن افسانه ساز و داستان پرداز نیاکان ما از ایجاد داستانهای دل‌انگیز دراین باب غافل‌ننشست وحکایات وقصه‌های بدیع راجع بآن پدیدآورد که ازمیان آنها دل‌انگیزتر ازهمه روایت استاد ابوالقاسم فردوسی ومورخانی نظیراوست که میگویند نوروز راجمشید بنیان نهاد وچون‌ازایجاد وسایل‌مختلف زندگی‌اجتماع‌فراغت یافت :

بفر کیانی یکی تخت ساخت   چه مایه بدو گوهر اندرنشاخت
که‌چون خواستی‌دیو برداشتی   ز هامون بگردون بر افراشتی
چو خورشید تابان میان هوا   نشسته برو شاه فرمانروا
جهان انجمن‌شد برتخت اوی   شگفتی فرومانده از بخت اوی
بجمشید بر گوهر افشاندند   مر آنروز را روز نو خواندند
سرسال نو هرمز فرودین   بر آسود از رنج تن دل ز کین
بزرگان بشادی بیاراستند   می‌وجام و رامشگران خواستند
چنین‌جشن‌فرخ از آن‌روزگار   بمانده‌است‌ازآن‌خسروان‌یادگار

اما آیا بهتر از این تعبیر ابوریحان بیرونی که درباب علت پیدایش نوروز وسبب تسمیۀ آن گفته‌است میتوان تعبیری جست ؟

« نوروز نخستین‌روز است ازفروردین‌ماه و باین‌جهت روزنو نام کرده‌اند زیرا پیشانی سال‌نو است . »

دراین روزگار بنا برعادت ملی جشن نوروز ازآغاز فروردین تا سیزدهم‌این ماه بطول‌می‌انجامد اما دردورۀ ساسانی بنا براطلاعاتی که دردست‌است جشن‌نوروز یك ماه ادامه داشت وظاهراً این کیفیت خاص دربار پادشاهان بود و جشن نوروز در میان عامۀ ایرانیان از آنچه امروز است طولانی‌تر نبود و شاید بهمین سبب باشد که مورخان و نویسندگان‌قدیم نوروز را بدوقسمت « نوروزعامه » و « نوروزخاصه » قسمت کرده و این دومی « نوروز بزرگ » و خاص دربارهای شاهان وامرابود و تا آغاز این قسمت میبایست حقوق اطرافیان و خدمتگزاران و حاجتمندان گزارده شود وایام نوروز خاصه بعیش و عشرت وشادمانی شاهان و شاهنشاهان اختصاص‌داشته باشد . از بدایع امور درباب‌جشن نوروز حرمت‌دینی آن‌درپیش ازاسلام وردورۀاسلامی است ، پیش‌ازاسلام آئین زرتشتی بدان صورت دینی داده‌بود و در دورۀ اسلامی احادیث و روایاتی که درباب‌اهمیت و حرمت آن بوجود آمد مایۀ بقاء آن گردید : بنا بر عقیدۀ شیعه روز جلوس امیرالمؤمنین علی علیه‌السلام برمسندخلافت ونیز روز انتخاب‌او ازطرف حضرت ختمی مرتبت مصادف با نوروز بود و بهمین‌سبب است که هاتف شاعر مشهور میگوید :

همایون‌روز نوروز است امروز وبفیروزی
بر اورنگ خلافت کرد شاه لافتی مأوی

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آنچه از اشارات و مدارك تاریخی برمی‌آید نشانهٔ بارزیست از احترام نوروز در دربارهای شاهنشاهان ایرانی از آغاز دورهٔ هخامنشی ببعد. داریوش بزرگ شاهنشاه هخامنشی در نوروز هر سال بمعبد رب‌النوع بابل‌میرفت و دست آنرا میگرفت‌وهمهٔ‌شاهنشاهان هخامنشی دراین‌جشن بارعام‌میدادند ومراسم نوروز درتالار « آپادانا » یعنی‌محل خاص‌بارعام باحضور قراولان خاصه وامرا ورجال باشکوه وجلال‌تمام انجام میشد و درهمین‌روز ازولایات‌وایالات مختلف مملکت وازممالك تابعهٔ‌ایران هدایائی‌بوسیلهٔ نمایندگان بخدمت فرستاده میشد وصاحب بار، نمایندگان ملل‌تابعه رابنوبت بخدمت شاهنشاه میبرد.

هدایائی که بخدمت آورده میشد معمولا ازطوائف هرسرزمین‌و هرقوم بوده‌است. مانند اسب و گوسفند وشتر و گاو وبز کوهی‌و زرافه واین‌آخری تحفهٔ مردم حبشه و پونت، یعنی‌سواحل‌سومالی‌وعدن‌بود، وهمچنین نمونه هائی ازلباس وجامه‌های هرقوم وظروف زرین و امثال آن. از میان دربارهای سلاطین پیش از اسلام ایران دربارهای ساسانی بیش از همه بنوروز و مراسم آن توجه داشتند.

بامداد نوروز پس از آنکه شاهنشاه جامه ای ابریشمین برتن میکرد بتنهائی در بارگاه می‌نشست وآنگاه، کسی که قدم اورا بفال نیك میگرفتند بخدمت‌او میرفت ویا بنا برمعمول موبد موبدان‌را این سعادت ارزانی میشد واو با جامی زرین و انگشتری و درم و دینار و دسته‌ای‌سبزه وشمشیر وتیرو کمان و دوات وقلم‌واسب وبازپیش‌شاهنشاه میرفت وچنین میگفت « شهابجشن فروردین ، بماه فروردین، آزادی گزین‌برداد ودین کیان ، سروش‌آورد ترا دانائی وبینائی برکاردانی ' ودیرزی باخوی هژیر، و شاد باش برتخت زرین و انوشه خـور بجام

جمشید ، ورسم نیاکان درهمت بلند ونیکوکاری و ورزش وداد و راستی نگاه دار .

سرت سبزباد وجوانی چوخوید . اسپت کامکار و پیروز و تیغت روشن وکاری بدشمن وبازت گیرا و خجسته بشکار ، وکارت راست چون تیر وهم کشور بگیر نو برتخت بادرم ودینار، پیشت هنری ودانا گرامی ودرم خوار و سرایت آباد وزندگانی بسیار »

سپس جام را بشاهنشاه میداد ودسته‌ای از سبزه در دست دیگر او مینهاد ودینار و درم‌را درپیش تخت وی مینهاد . مقصود از آوردن این چیزها آن بود که شاه وبزرگانرا دیده بر آنها افتد ودرهمهٔ سال شادمان و خرم باشند و آنسال برایشان مبارك گردد . سپس بزرگان دولت بخدمت میآمدند و هدایای خود را تقدیم میداشتند. هدایای نوروز از طرف امرای جزء و شهرداران[1] و سپهبدان وزنان شاهنشاه وعامهٔ مردم باو تقدیم میشد و شاهنشاه نیز بهدیه دهندگان بنسبت درجات آنان هدایائی میداد .

در دورهٔ ساسانی وصول مالیات‌ها از نوروز آغاز و افتتاح میشد واین رسم دردورهٔ اسلامی نیزمدتها مرسوم بود . در نوروز شاهنشاه بازی سپید پروازمیداد واندکی شیر تازه و پنیر تناول میکرد و دوشیزه‌ای برای وی باکوزه‌ای آهنین یا سیمین که بر گردن آن قلاده‌ای ازیاقوت وزنجیری زرین بود ازآسیابها آب برمیداشت .

ازرسوم تفریحی این عهد یکی آن بود که چون نوروز به شنبه میافتاد ازرئیس یهودیان ایران چهارهزار درهم میگرفتند ! ازذکر روز شنبه دراینجانباید تصور کرد که ترتیب هفته که خاص تقویم سامیان است

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[1] ۱- شهردار یعنی والی ایالت بزرگ یا پادشاه یکی از ممالک تابعه

در آن ایام مراعات میشد بلکه روز شنبه باعتبار تقویم یهودیان در نظر گرفته میشد. بیست‌وپنج روز قبل از فرا رسیدن نوروز درصحن کاخ شاهنشاهی دوازده ستون از خشت‌خام برپا میشد که بر آنها جو و گندم وبرنج‌وعدس وباقلی وکاجیله‌وارزن وذرت ولوبیاونخودو کنجد وماش میکاشتند واینهارا نمی‌چیدند مگر باساز وآواز ورقص.

در ششمین روز نوروز این حبوب را میکندند و در مجلس میپراکندند و تا روز شانزدهم فروردین آنرا جمع نمی کردند. این حبوب را برای تفأل میکاشتند و گمان میکردند که هریك از آنها که نیکوتر و بارورتر شد محصولش در آنسال فراوانتر خواهد بود. در پنج روز اول نوروز شاهنشاه ببارعام می‌نشست و در هر روز طبقه‌ای خاص مانند عامه ودهگانان وخدام آتشکده‌ها و اسواران وموبدان و افراد خاندان سلطنتی و دربارياترا بحضور میپذیرفت وچون از اینکار فارغ میشد دیگر کسی جز ندماء ومقربین را بحضور نمی‌پذیرفت‌زیرا چنانکه گفته‌ایم از روز ششم ببعد نوروز بشخص او اختصاص داشت و میبایست از لذائذآن بهره‌ور گردد.

درایام نوروز معمولاآهنگهای خاصی درخدمت شاهنشاه نواخته میشد و ازآنجمله است. «نوروز بزرگ» «نوروز کیقباد» و «نوروز خردك» و«سازنوروز» و «باد نوروز» و «آوازهای بهاری» و «آفرین» و «راههای خسروانی» و «راههای مازندرانی» ونظایر آنها.

از رسوم دیگر دربارة این عهدآن بود که پادشاهان در نوروز محتاج الیه سالانه دفتری وچیزهای دیگر دربار را تهیه میکردند. از قبیل کاغذ وپوست‌هائی که‌برای رسائل بکارمیبردند وآنچه مهر کردنش از طرف شاهنشاه لازم بودآخر آن مهرمیشد وچنین کاغذی را «اسپید

نوشت» و «اسپیدا نوشت» می‌نامیدند . از رسوم عمومی نوروز در عهد ساسانی یکی برافروختن آتش بود درشب نوروز ، دیگر ریختن آب در صبح نوروز بریکدیگر که اکنون میان ما بصورت پاشیدن گلاب بر یکدیگر باقی مانده‌است. دیگر کاشتن سبزی، هدیه دادن شکروشیرینی بیکدیگر که همهٔ آنها در دورهٔ اسلامی نیز حفظ شده است . رسم کاشتن سبزی چنین بود که معمولا درصحن هرخانه برهفت ستون هفت‌قسم از غلات میکاشتند و هریك ازآنها که بهتر میرست دلیل قوت آن نوع از غلات در همان سال بود .

در دورهٔ اسلامی نوروز مانند بسیاری دیگراز اعیاد پیش‌ازاسلام نه‌تنها درمیان ایرانیان محفوظ ماند بلکه در دربارهای خلفای‌اسلامی نیز راه‌جست. در دربارخلفای عباسی‌غالب‌رسوم نوروزمانند روزگاران پیش‌از اسلام معمول بود وازآن جمله است تقدیم هدایا و افتتاح سال مالی. ازجملهٔ مراسم‌عمومی نوروز دراین‌عهد که حتی دربغداد پایتخت خلیفهٔ اسلام‌هم میان‌مردم اجرا میشد، برافروختن آتش و ریختن‌آب بوده است که درآنها گاه‌کار بافراط میکشید.

پادشاهان‌ایرانی و دربارهای سلطنتی ایران نیزتشریفات رسمی جشن نوروز را مدتهای مدید حفظ کردند . دراین روز امرا و اعیان و درباریان وحکام و شاهان دست نشانده از تمام بلاد هدایای فراوان میفرستادند و چون شاه بارعام میداد این هدایا را نمایندگان اشخاص مذکور بخدمت می‌آوردند .

تقدیم هدایا ازفرایض بود ودرحقیقت مالیاتی جداگانه شمرده میشد. اما دراین‌دوره بخلاف آنچه در دورهٔ ساسانی دیده‌ایم پادشاهان بجزیکی دو روزبجشن نوروز نمی‌نشسته وشاید بقیهٔ‌ایام را باندیمان

بخوشگذرانی مشغول میشده‌اند. درجشنهای نوروز، شعرا قصائدی در تهنیت امرا و وزراء وندمای پادشاه میسرودند وروزهای نوروز با شعر وموسیقی‌وخوشی بپایان میرسید. ولی‌برروی هم باید دانست که اهمیت نوروز ازمیان همهٔ اعیاد در دربارهای اسلامی کمتر از اهمیت و شکوه وجلال آن در دربارهای پیش‌از اسلام‌بود. همچنین است اهمیت‌عمومی و اجتماعی‌آن. باتمام این احوال باید اعتراف کرد که جشن نوروز از میان‌همهٔ اعیادبزرگ‌ایران قدیم تنها جشنی‌است که باغالب مراسم‌خود درمیان ملت ایران برجای مانده است. امید میرود که علاقهٔ ایرانیان بآداب ورسوم گذشتگان همواره این‌رسم بزرگ ملی‌را نگاه دارد.

عمو نوروز

رفقا، خاطر خود شاد بدارید و ره غم مسپارید وگل و لاله بیارید وبه‌هرسو بگذارید که یك‌بار دگر فصل بهار آمد و نوروز درآمد ز در وکرد طبیعت هنرو ابر برآورد سرو ریخت زباران‌گهر و سبز شد ازنو شجر و داد نوید ثمر وگشت جنان جلوه‌گر ویافت جهان زیب وفر ولطف وصفائی دگر وکرد غم از دل به در و می‌دهدت باد بهاری خبر ازطی‌شدن فصل زمستان، که‌کنی ترك شبستان و تو هم چون‌گل خندان، بزنی خیمه به بستان وببینی که‌گلستان، زگل ولاله و ریحان و ز

بحر طویل‌های هدهدمیرزا

باریدن باران شده چون روضه‌ی رضوان همه پرلاله‌ی نعمان، همه پرنرگس فتان، همه پرگوهر ومرجان، غرض ای نور دل و جان، منشین زار وپریشان، کـه شوی سخت بشیمان چو دهی‌فرصت عیش وطرب از دست درین فصل دل‌انگیز وفرح‌زا که صفا داده به هرباغ وبه هر راغ وچنان ساحت فردوس برین کرده جهان را.

همه‌جا زمزمه‌ی سال جدید وهمه را شوق شدید وسخن از گردش عیداست، گل سرخ وسپید است که برخاك پدیـد است، درین عید سعید است که بس روح امید است که درجسم دمیده‌است، زهرسوی نوید است که برخلق رسیده‌است، ولی من ز رخم رنگ پریده است، که هنگام خرید است و ازاین فقر شدیـد است که قلبم ترکیده است و دلم سخت تپیده است، بـه یك سوی مجید است کـه خونم بمکیده است، به یك سوی فریده است ، همین خبر ندیده است که پیوسته پریده است به‌جان من مسکین که برایش بخرم کفش و کلاه و کت وجوراب بدان‌سان که زهرباب، فتد دل به تب وتاب، شب ازچشم پرد خواب، ولی سال نوین با همه‌ی خرج تراشی که کند، مایه‌ی شادی است، سر آغاز بهار است و زمانی خوش وخرم که به هرسوی وبـه هر کوی، کنی روی و کشی بوی وببینی رخ دلجوی وسر و صورت نیکوی وکنی جامه‌ی نو دربر و ازصبح الی شام، به صد شوق نهی گام، دَرِ خانه‌ی اقوام، پی دیدن وبوئیدن وبوسیدن ولیسیدن دست وسر و روی پـدر و مادر وهمشیره و داداش وعموجان وفلان دائی وهر عمّه وهرخاله وهرحاجی وهر باجی ولب بازکنی درپی وِرّاجی و بس نغز بگوئی وبسی کام بجوئی و بخندی چو ببینی همه را خرم وآزاد، چنان شاخه‌ی شمشاد، عمومند بـی شاد ونداراند ز غم داد ونیارنـد زغم یاد ونباشند به فریاد. اگر بچه وَگَر تازه جوانند، پی عیش روانند، وَگَر پیرزنانند، چو گل خنده زنانند وچنینند وچنانند. به هرحال، بُوَد عیدِ

بحرطویل‌های هدهدمیرزا

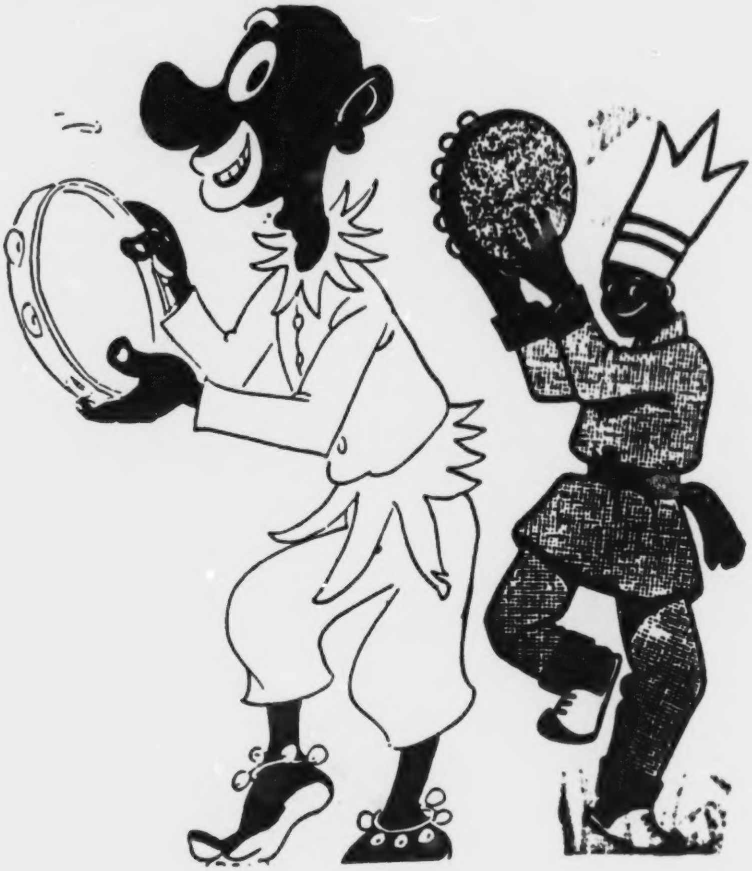
نشاط آورِ نوروز* بدان‌سان فرح اندوز وطرب‌ساز وتعب‌سوز که روشن کند ازپرتو امید دل هموطنان را.

هفت‌سین چیده شود باز به هرجا و ز نو سبزه درآید به بر سرکه وسیر و سَمَك وسیب وسماق وسمنو، دور وبرش ازطرفی سبزه‌ی سبز و طرفی سیم سپید وطرفی سنبل آبی، طرفی ماهی سرخ است که درآب خورد تاب و زند غوطه و برگرد چنین منظره‌ی نغز وفریبنده و زیبنده وپرلطف وصفا، شربت وشیرینی ونقل وشوکولات است، بسی آب‌نبات است که چون آب‌حیات است وبرای تو برات است، غذاهای گوارا است، که چون شهدِ مُهَنّاست، به شیرینی حلواست، چو بادام مُنَقّاست، ویا چون گز اعلاست، غرض، جان تو فرداست که روز خوشی ماست، هرآن کس که درین جا و درآن جاست، چه پیر است وچه برناست، چه نادار و چه داراست، کند سورچرانی زچپ و راست. دگرباره برای به کف آوردن عیدی، قمر وشمسی وهوشنگ وحسین وحسن واکبر ومسعود برآرند سحر زود سر از خواب وپی نیل به مقصود. به هرکس که غنی بود، بپیچند چنان دود، بسی اسکن موجود که ازجیب تو مفقود شود درپی پرداختن عیدی و، این مسئله درعید چنان رونقش افزود، که بگشود، درکیسه‌ی خود مشدآقا محمود، که ازبس که کنس بود، نمی‌دید کسی زو کرم و جود وبرای دوسه تومان عصبی می‌شد ومی‌بست به‌دشنام زمین را و زمان را.

عده‌ای نیز، ازآن پیش که تحویل شود سال نو افتند دراندیشه‌ی سیر وسفر وگردش و خیزند وگریزند ز شهر خود و روجانب شهر دگر آرند وشتابند به‌قزوین وبه‌گیلان وبه نوشهر وبه‌گرگان وبه تبریز و به زنجان وبه قوچان وفریمان وبه سمنان و به یزد وقم وکاشان وبه‌کرمان وصفاهان وخراسان وبروجرد ولرستان وبه تبریز و به نیریز وبه‌ترشیز وبه‌هرشهر وبه‌هرقریه که يك هفته درآن جای بمانند و بسی کام برانند وبرآنند که هم خوش گذرانند وهم آخر برهانند گریبان خود از

عمو نوروز

خرج پذیرائی نوروز و گرفتاری سال نو و بردوش نگیرند چنین بار گران را.
طی سال نو و هر سال که آن راست به دنبال، الهی که به تأیید خداوند مبین،



بحرطویل‌های هدهدمیرزا

خوش‌گذرد برهمه ازکارگر و رنج‌بر وپیشه‌ور واهل ادارات، چه اعلی وچه ادنی، چه رئیس وچه مدیر وچه مشار وچه مشیر وچه سفیر وچه وکیل وچه وزیر و چه نعیم وچه فقیر وچه نمدمال وچه دلال وچه حمال وچه رمال وچه باحال وچه‌بیحال وچه بقال و چه عطار وچه سمسار و چه بوجار وچه نجار و چه تجار و چه بزاز و چه خباز و چه رزاز و چه لباف و چه طواف ، غـرض جمله‌ی اصناف ، کـه دورند زانصاف و قرینند به‌اجحاف، الهی که به زربافی زرباف و به‌علافی علاف خداوند دراین جامعه‌جورهمه را جور کند، غصه‌زما دور کند، چاره‌ی رنجور کند، خرم ومسرور کند خاطر هرپیر وجوان را.

اسفند و نوروز

ایرانیان باستان در هر یك ازماههای سال آداب و رسوم وجشنهائی داشته‌اند . این آداب در دوران اسلامی نیز باقی مانده و در ادبیات فارسی منعکس شده است چنانکه بعضی از آنها هنوز در همهٔ این کشور یا در بعضی از شهرستانها بر جا و معمول است .

سخن در هر ماه قطعاتی از آثار ادبی را که اشارات ونکاتی دربارهٔ این جشنها و آداب مربوط به آن ماه در بر دارد منتشر می کند . البته اینجا تحقیق و کشف تازه‌ای درمیان نیست بلکه تنها یادآوری این رسوم در ضمن آوردن نمونه‌هائی از نظم و نثر گذشتگان مرادست .

اسفند ماه

این ماه بنام فرشته‌ایست که در آیین زردشت مقام و اعتباری مهم دارد . اصل کلمه در اوستا **Spenta Armaiti** و در پهلوی سپندارمت بوده و در فارسی اسفندارمذ شده که بعد به تخفیف جزء آخر (ار) را انداخته و « اسفند » گفته‌اند .

سپنت (یا اسفند) بمعنی مقدس و در حکم صفت است برای « آرمیتی » که بمعنی فروتنی و فداکاری و نام فرشته ایست .

در آئین زردشت سپندارمذ مظهر محبت و بردباری و تواضع اهورامزداست و موکل بر زمین است و موظف است که همواره زمین را خرم و آباد و پاك و بارور نگهدارد . هر که به کشت و کار بپردازد و خاکی را آباد کند خوشنودی اسفندارمذ را فراهم کرده است. خوشنودی

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سپندارمذ ماه

سپندارمذ ماه آخر ز سال   که گشت آخرین ماه هر بدسگال
همی مژده دارد که تا چند روز   پذیرد چمن حسن وزیب وجمال
بهر مرغزاری بتازد تذرو   بهر بوستانی ببالد نهال
کشد ابر بر سایه فرش بهار   دمد مشك بر کوه باد شمال

(مسعود سعد سلمان)

سپندارمذ روز

سپندارمذ روز خیز ای نگار   سپند آر ما را و جام می آر
می آر از پی آنکه بی می نشد   دلی شادمان و تنی شاد خوار
سپند از پی آنکه چشم بدان   بگرداند ایزد ازین روزگار

(مسعود سعد سلمان)

نوروز

نخستین روز است از فروردین ماه ، وزین جهت روز نو نام کردند زیرا که پیشانی سال نو است . و آنچه از پس اوست ازین پنج روز همه جشنهاست . و ششم فروردین ماه نوروز بزرگ دارند ، زیرا که خسروان بدان پنج روزحق‌های حشم و گروهان وبزرگان بگزاردندی ، وحاجتها رواکردندی . آنگاه بدین روز ششم خلوت کردندی خاصگان را . و اعتقاد پارسیان اندر نوروز نخستین آنست که اول روزی است از زمانه . و بدوفلك آغازید گشتن .

(التفهیم ـ ابوالریحان)

این روز را نوروز گویند زیرا که سر سال باشد و شب با روز برابر شود و سایه ها از دیوارها بگذارد و آفتاب از روزنها اوفتد ورسم مغان اندر روزگار پادشاهی ایشان چنان بودی که خراجها اندرین روز افتتاح

کردندی وعجمیان چنین گویند که اندرین روز جمشید بر گوساله نشست و سوی جنوب رفت بحرب دیوان و سیاهان ، ومعنی زنگیان باشد. باایشان کارزار کرد و همه را مقهور کرد .

(زین‌الاخبار ـ گردیزی)

نوروز بزرگ

این روز را نوروز بزرگ گویند و چنین گویند : جمشید ازحرب سیاهان و دیوان اندرین روز باز آمد با ظفر و فیروزی و غنیمت فراوان آورده . پس آن روز که جواهر غنیمت آورده بود بر تخت خویش انبار کرد تا هر کس ببیند و آفتاب از روزن اندر افتاد و همه خانه از عکس آن روشن گشت ، بدین سبب او را « شید » لقب کردند و شید بپارسی روشنائی بود ، وآفتاب را بدین سبب خورشید گویند که خور قرص آفتاب باشد و شید روشن . و اندرین روز جایها را آب زنند که این روز نام فرشته‌ایست که برآب موکلست بقول ایشان .

(زین‌الاخبار)

نوروز جمشید

بفر کیانی یکی جشن ساخت   چه مایه بدو گوهراندر نشاخت
که چون‌خواستی دیو برداشتی   ز هامون بگردون بر افراشتی
چو خورشید تابان میان هوا   نشسته بر او شاه فرمان روا
جهان انجمن شد بر تخت اوی   شگفتی فرو مانده ازبخت اوی
بجمشید بر گوهر افشاندند   بدان روز را روز نو خواندند
سر سال نو هرمز و فرودین   برآسود ازرنج تن ، دل ز کین
بزرگان بشادی بیاراستند   می‌وجام ورامشگران‌خواستند
چنین جشن فرخ ازان روزگار   همان‌ماند ازان‌خسروان‌یادگار

(فردوسی)

نوروز اردشیر

چون از پادشاهی گشتاسب سی سال بگذشت زردشت بیرون آمد ، و دین گبری آورد ، گشتاسب دین او بپذیرفت و بر آن می‌رفت . واز گاه جشن آفریدون تا این وقت نهصد وچهل سال گذشته بود . و آفتاب نوبت خویش به عقرب آورد . گشتاسب بفرمود تا کبیسه کردند و فروردین آن روز آفتاب به اول سرطان گرفت و جشن کرد . و گفت این روز را نگاه دارید و نوروز کنید که سرطان طالع عملست و مردهقانان را و کشاورزان را بدین وقت حق بیت‌المال دادن آسان بود ، و بفرمود که صدو بیست سال کبیسه کنند تا سالها برجای خویش بماند ومردمان اوقات خویش بسرما وگرما بدانند. پس آن آئین تا بروزگار اسکندرورومی که او را ذوالقرنین خوانند بماند . و تا آن مدت کبیسه نکرده بودند و مردمان هم بر آن می‌رفتند ، تا بروزگار اردشیر بابکان ، که او کبیسه کرد و جشن بزرگ داشت و عهدنامه بنوشت وآن روز را نوروز بخواند

(نوروز نامه)

نغمهٔ نوروز بزرگ

نو روز بزرگم بزن ای مطرب امروز
زیرا که بود نوبت نو روز بنو روز
برزن غزلی نغز و دل انگیز ودل افروز
ور نیست ترا بشنو از مرغ نوآموز
کاین فاخته زین کوز و دگر فاخته زان کوز
بر قافیهٔ خوب همی خواند اشعار . . .

منوچهری

بهار تازه

بهار تازه دمید ای بروی رشك بهار
بیا و روز مرا خوش کن و نبید بیار
همی بروی تو ماند بهار دیبا روی
همی سلامت روی تو و بقای بهار
بهار اگر نه زیك مادرست باتو چرا
چوروی تست بخوشی ورنك وبوی بهار
بهار تازه اگر داردی بنفشه و گل
ترادوزلف بنفشه است وهردورخ گلزار
رخ تو باغ منست و تو باغبان منی
مده بهیچ کس از باغ من گلی زنهار
غریب‌موی که مشك اندرو گرفت‌وطن
غریب روی که ماه اندرو گرفت قرار
همیشه تافته بینم سیه دو زلف ترا
دلم ز تافتنش تافته شود هموار
مگر که غالیه میالی اندرو که گاه
وگرنه ازچه‌چنان تافته است‌وغالیه‌بار
نداد هرگز کس مشك را بغالیه‌بوی
مده تو نیز، ترا مشك وغالیه بچه‌کار
ترابیوی وبه پیرایه هیچ حاجت نیست
چنانکه شاه جهان را گه نبرد بیار

فرخی سیستانی

نوروز

آمد بهار خرم و آورد خرمی
وز فر نوبهار شد آراسته زمی

نوروز اگرچه روز نو سال است روز کهنهٔ قرنهاست. پیری فرتوت است که سالی یکبار جامهٔ جوانی می‌پوشد تا به‌شکرانهٔ آنکه روزگاری چنین دراز به‌سر برده و با اینهمه دم سردی زمانه تاب آورده است چند روزی شادی کند. از اینجاست که شکوه پیران و نشاط جوانان دراوست.

پیر نوروز یادها درسر دارد. از آن کرانهٔ زمان می‌آید، از آنجا که نشانش پیدا نیست. در این راه دراز رنجها دیده و تلخیها چشیده است. اما هنوز شاد و امیدوار است. جامه‌های رنگ‌رنگ پوشیده است، اما از آنهمه یك رنگ بیشتر آشکار نیست و آن رنگ ایرانست.

در بارهٔ خلق و خوی ایرانی سخن بسیار گفته‌اند هرملتی عیبهائی دارد. در حق ایرانیان می‌گویند که قومی خوپذیرند. هر روز به مقتضای زمان به‌رنگی درمی‌آیند. با زمانه نمی‌ستیزند بلکه می‌سازند. رسم و آئین هربیگانه‌ای را می‌پذیرند و شیوهٔ دیرین خود را زود فراموش می‌کنند. بعضی از نویسندگان این صفت را هنری دانسته و راز بقای ایران را در آن جسته‌اند. من نمی‌دانم که این صفت عیب است یا هنر است. اما در قبول این نسبت تردید و تأملی دارم. از روزی که پدران ما به‌این سرزمین

آمدند و نام خانواده و نژاد خود را به‌آن دادند گوئی سرنوشتی تلخ و دشوار برای ایشان مقرر شده بود. تقدیر چنان بود که این قوم نگهبان فروغ ایزدی یعنی دانش و فرهنگ باشد، میان جهان روشنی که فرهنگ و تمدن در آن پرورش می‌یافت و عالم تیرگی که در آن کین و ستیز می‌روئید سدی شود، نیروی یزدان را از گزند اهریمن نگه دارد.

پدران ما از همان آغاز کار وظیفهٔ سترگ خود را دریافتند. زردشت از میان گروه برخاست و مأموریت قوم ایرانی رادرست و روشن معین کرد، فرمود که باید به‌یاری یزدان با اهریمن بجنگند تا آنگاه که آن دشمن بدکنش ازپا درآید.

ایرانی بارگران این امانت را به‌دوش کشید. پیکاری بزرگ بود. فر کیان، فر مزدا آفرید، آن فر نیرومند ستودهٔ ناگرفتنی را به‌او سپرده بودند، فری که اهریمن می‌کوشید تا برآن دست بیابد.

گاهی فرستادهٔ اهریمن دلیری می‌کرد و پیش می‌تاخت تا فر را برباید اما خود را با پهلوان روبرو می‌یافت و غریو دلیرانهٔ او به‌گوشش می‌رسید. اهریمن گامی واپس می‌نهاد. پهلوان دلیر و سهمگین بود.

گاهی پهلوان پیش می‌خرامید و می‌اندیشید که، دیگر، فر از آن اوست. آنگاه اهریمن شبیخون می‌آورد و نعرهٔ او در دشت می‌پیچید. پهلوان درنگ می‌کرد. اهریمن سهمگین بود.

در این پیکار روزگارها گذشت و داستان این زدو خورد افسانه شد و برزبانها روان گشت اما هنوز نبرد دوام داشت. پهلوان سالخورد شد، فرتوت شد، نیروی تنش سستی گرفت. اما دل و جانش جوان ماند. هنوز اهریمن از نهیب او بیمناك است. هنوز پهلوان دلیر و سهمگین است.

این همان پهلوانست که هرسال جامهٔ رنگ رنگ نوروز می‌پوشد و به‌یاد روزگار جوانی شادی می‌کند.

اگر برما، ایرانیان این روزگار، عیبی باید گرفت اینست که تاریخ خود را درست نمی‌شناسیم و دربارهٔ آنچه برما گذشته

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است هرچه را که دیگران گفته‌اند و می‌گویند طوطی‌وار تکرار می‌کنیم.

اروپائیان، از قول یونانیان، می‌گویندکه ایران پس‌از حملهٔ اسکندر یکسره رنگ آداب یونانی گرفت و ازجملهٔ نشانه‌های این امر آنکه مورخی بیگانه نوشته است که در دربار اشکانی نمایش‌هائی به‌زبان یونانی می‌دادند. این درست مانند آنست که بگوئیم ایرانیان امروزه یکباره ملیت خود را فراموش کرده‌اند، زیرا که در بعضی‌مهمانخانه‌ها مطربان و آوازه‌خوانهای فرنگی به‌زبانهای ایتالیائی و اسپانیائی مطربی می‌کنند.

کمتر ملتی را در جهان می‌توان یافت که عمری چنین دراز به‌سر آورده و با حوادثی چنین بزرگ روبرو شده و تغییراتی چنین عظیم در زندگیش روی داده باشد و پیوسته، در همه‌حال، خود را به‌یاد داشته باشد و دمی از گذشته و حال و آیندهٔ خویش غافل نشود.

(تحول عظیمی که با قبول دین مبین اسلام در جامعهٔ ایران روی داد نه تنها مانع بروز استعدادهای مردم این‌سرزمین نشد بلکه بعکس، ایرانیان در جنبش پرعظمتی که تمدن و فرهنگ اسلام خوانده می‌شود سهیم شدند و در ایجاد و تکامل آن با مسلمانان ملتهای دیگر همکاری مؤثر داشتند.)

بیش از آنچه ایرانیان رنگ بیگانه گرفتند بیگانگان ایرانی شدند. جامهٔ ایرانی پوشیدند. آئین ایرانی پذیرفتند. جشنهای ایرانرا برپاداشتند وپیش خدای‌ایران زانوی‌نیایش برزمین‌زدند.

از بزرگانی مانند فردوسی بگذریم که گوئی رستخیز روان ایران در یك تن بود. دیگران که بظاهر جوش و جنبشی نشان نمی‌دادند همه در دل، زیر خاکستر بی‌اعتنائی اخگری از عشق ایران داشتند. نظامی مسلمان که ایرانیان باستان را آتش‌پرست و آئین ایشان را ناپسند می‌داند آنجا که داستان عدالت هرمز ساسانی را می‌سراید بی‌اختیار حسرت و درد خود را نسبت به تاریخ گذشتهٔ ایران بیان می‌کند و می‌گوید:

جهان ز آتش‌پرستی شد چنان گرم
که بادا زین مسلمانی ترا شرم!

حافظ که عارف است و می‌کوشد که نسبت به کشمکشها و کین‌توزیها بی‌طرف و بی‌اعتنا باشد و از روی تجاهل می‌گوید:

ما قصهٔ سکندر و دارا نخوانده‌ایم
از ما بجز حکایت مهر و وفا مپرس

باز نمی‌تواند تأثیر داستانهای باستانی را از خاطر بزداید؛ هنوز کین سیاوش را فراموش نکرده است و به‌هرمناسبتی از آن یاد می‌آورد و می‌گوید:

شاه ترکان سخن مدعیان می‌شنود
شرمی از مظلمهٔ خون سیاوشش باد

کدام ملت دیگر را می‌شناسیم که به‌گذشتهٔ خود، به‌تاریخ باستان خود، به‌آئین و آداب گذشتهٔ خود بیش از این پای‌بند و وفادار باشد؟ این جشن نوروز که دو سه هزار سالست با همهٔ‌آداب و رسوم در این سرزمین باقی و برقرارست مگر نشانی از ثبات و پایداری ایرانیان در نگهداشتن آئین ملی خود نیست؟ نوروز یکی از نشانه‌های ملیت ماست. نوروز یکی از روزهای تجلی روح ایرانیست، نوروز برهان این دعوی است که ایران، با همهٔ سالخوردگی، هنوز جوان و نیرومندست.

در این روز باید دعا کنیم. همان دعا که سه‌هزار سال پیش از این زردشت کرد:

«منش بد شکست بیابد
منش نیک پیروز شود.
دروغ شکست بیابد.
راستی برآن پیروز شود
خرداد و مرداد برهردو چیره شوند
بر گرسنگی و تشنگی.

اهریمن بدکنش ناتوان شود
و رو به‌گریز نهد.»
و نوروز بر همهٔ ایرانیان فرخنده و خرم باشد.

نوروز ۱۳۲۶

فرمایشات حضرت امیرالمؤمنین علیه السلام

بزرگترین گناه ، ترس است .

بزرگترین تفریح ، کار است .

بزرگترین بلا ، نومیدی است .

بزرگترین شجاعت ، صبر است .

بزرگترین استاد ، تجربه است .

بزرگترین اسرار ، مرگ است .

بزرگترین افتخار ، ایمان است .

بزرگترین سود ، فرزند نیکست .

بزرگترین هدیه ، گذشت است .

بزرگترین سرمایه ، اعتماد بنفس است .

UNIT TWO

FAMILY

MARRIAGE

ezdev^{a}j

/ezdev^{a}j/ ازدواج ~ /arusi/ عروس

UNIT TWO OUTLINE

Underlying Concept: FAMILY خانواده ، فامیل

Key Concept: MARRIAGE ازدواج

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/ezdev^{a}j/ ازدواج ~ /arusi/ عروسی

MARRIAGE*

Marriage, as a bond between two individuals as well as two families, is one of the most important social conventions of Iranian culture. There are several ways to consider marriage between Iranians. In the past, marriages were traditionally arranged by families, and in the strictest cases, the betrothed couple were given nothing more than a description of the person they were about to marry. In other cases, the bride and groom-to-be would get a chance to see one another from a certain distance, but rarely face-to-face.

Nowadays, the selection of a partner for life in Iran, though more liberal, would still be considered by most western observers as quite traditional. In some families, socializing between the sexes is restricted to the gathering of friends and family members, where young men and women can socialize and speak with each other freely, but are always surrounded by others. If a family is more liberal, the young woman is allowed to go out on a few dates and engage in more private "tête à tête" conversations with a potential mate. Meetings such as this usually involve public outings like dining in restaurants, going to movies, theaters, concerts, etc. The date never ends with a visit to one of the couples' homes. It is practically impossible to outline a standardized approach practiced among all Iranians. The last decade's changes in Iran, the dispersion of thousands of Iranian families in Western countries, and their lifestyles among these new cultures make the task of any type of generalization even more unrealistic. In what follows, I wish to introduce the most common trends within Iranian culture without implying subjective judgements. I do not attempt to give a detailed account of the differences between Western and Iranian dating habits. Also, it is important to bear in mind that there are exceptions to these trends, mainly based on the degree of religious conviction and individual choices.

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* For further reference to "Marriage" please see chapter 5. in *Iranian and American perceptions and cultural frames of reference.*

Since travel to Europe became fashionable under the /gh^{a}j^{a}r/ قاجار Ghajar Dynasty (1796-1925), further encouraged under the /pahlavi/ پهلوی Pahlavi Dynasty (1925-1979), and especially as practiced under Mohammad Reza Shah Pahlavi (1941-1979), thousands of young Iranians have been sent each year to study in Western countries, either on government scholarships or through other incentives. After such visits abroad, these young Iranians often returned home with life partners from the host countries, and at the very least, they helped to introduce a new wave of westernized behavior. As a result, a phenomenon similar to a cultural revolution began in Iranian society. This was based on a tendency to accept and follow all that was new and coming from the "West" at the expense of old established traditions. (The Persian word commonly used to refer to the West is /farang/ فرنگ . This expression includes most Western European countries as well as the United States.) The adjective /farangi m$^{a'a}$b/ فرنگی مآب (the European vice) lost its pejorative meaning to describe everything related to Western culture, and became the fashionable thing to be and to do. The attraction toward new attitudes and behaviors that were copied from Western countries pushed aside the wisdom and character of the old tradition. In this period, the sense of criticism and selectiveness based on well-established values weakened and many things, good or bad, were overwhelmingly accepted as long as they were imported from the West. Wearing tight blue-jeans, chewing gum, smoking cigarettes, and drinking in public places became fashionable in a society in which public display of all of the above had been considered rude and unacceptable, especially for women. Hollywood played a definite role in influencing young and impressionable minds. People became intrigued with movie stars and began to believe in them, taking for real the unreal Hollywood images of everyday life and the strange codes of behavior from the West as portrayed by the movies. Young women's hair and make-up became exaggerated copies of that of movie stars. Young men were affected too, adopting James Dean's style and slicking their hair back in the fashion of Cornell Wilde and other movie idols.

Playwrights were inspired by these cultural imports. They wrote satirical works such as /ja'far kh^{a}n (susul kh^{a}n) az farang ^{a}made/ (سوسول خان) از فرنگ آمده جعفرخان (Ja'far, Mr. Big Shot is coming home from the West), using the criticism of the plush offerings from Europe and America, and the naiveness of unfit, unprepared, and blind followers of the new to its full potential. Businesses started to bloom with articles called /farangi/ فرنگی (European), whether they were from Europe, the United States, or simply copies made in Iran. All ages were involved and intrigued. However, the most fervent followers of this Western revolution in Iran were the young and the middle-aged from all social strata among the high and middle income population.

Although people and their dress codes had undergone extreme changes, most traditional values remained in place. This duality is most noticeable at the level of male/female interaction and relationships. Coeducational schools were not adopted, and the sexes were generally kept quite separate throughout the growing-up process of the young generation from elementary to high school. After-school meetings of young men and women, holding hands while walking in the streets, speaking loudly and laughing were still reserved for the most "advanced", "Europeanized" youngsters and were viewed by many, even among their own age group, as extreme and almost promiscuous.

Despite the glamour of a modern haircut and a smooth surface of powder and cream, perceptions and expectations of young Iranians in Iran remained quite different from those of their Western counterparts. Even among Iranians raised in other cultures, a certain shift in behavior is usually perceptible; thus an Iranian young man in the United States dating an Iranian young woman will act and interact differently than if he were dating an American young woman. Nowadays, the same young man in Iran will have other social restrictions imposed on him if he plans to ask a young woman out to dinner. The shift in behavior can be described as (1) an interpersonal issue based on common background and (2) a social convention imposed by other factors such as sociopolitical and religious dominance.

Cultural fluctuation - At this point, it is important to remind the reader, as we have seen previously, that social behavior and cultural traditions are based on deeply ingrained patterns of values that govern individual lives and the lives of the community as a whole in any given society. In an effort to adopt new trends, appearances may change in a relatively short period of time, but true transformation and deep adoption of morals and social attitudes usually happen only after many years and generations.

Zoroastrianism, and later Islam, have been the source of the ruling values and the most powerful social influences in Iranian society for several thousand years. Modern technology and the Western social attitudes that came with it have had an effect on most traditional cultures, and Iran is no exception. However, the impact of foreign influence has remained on the surface and the change in Iranian culture never penetrated strongly enough to create a deep belief in Western ideology and a complete adoption of the Western lifestyle. Although some elements of social change remain, in particular those related to modern technology, traditional rules of social behavior are strongly felt and still preferred by the majority of Iranians.

One should not make the mistake of confusing modernization or technology with the adoption of the Western attitudes and values. Although the two came together and influenced most developing countries in the region, for obvious reasons, only the new superficial appearances were readily accepted and adopted to fit the new trends of the modern life. The underlying values and beliefs remained strong and untouched while a learning experience took place. The superficial signs of Europeanization were readily accepted and the new trends appeared, but only in addition to what was already ingrained from millennia of cultural background. There was no replacement of the traditional values; instead the new culture was adopted in the way it best fit into the old established one. And one of its most obvious outcomes is that most Iranians are open to understanding cultural differences, and flexible in handling a variety of situations, lifestyles, and attitudes.

It is obvious that this view does not match the common descriptions of Iran and Iranians, especially during the last decade. One has to keep in mind that the images drawn by the media and political figures concentrate on current events and political or religious issues and that they are far from describing the life of individuals as human beings without political coloring or attachments. Articles and books would not sell without sensationalism on the one hand and some political bias on the other, and unfortunately many history books and scholarly studies also follow the same principles. True objectivity is impossible to find and an unbiased view an impossible task to accomplish. Our goal here is to make the reader aware that beyond the impressions one gets from the media and from politically involved individuals, there is still a true life and tradition alive and in progress.

The importance of this discussion is obvious, as we are considering interpersonal relationships and specifically "marriage" as a key concept for the following lesson plans. As was pointed out in the *Preliminary Remarks*, most human values remain the same for human beings cross-culturally, however, different cultures live with them and refer to them in different ways. A better cultural understanding is possible only if we acknowledge and know our own values and system of references, and we admit that other cultures have their own system of references which could be similar or different from ours. Regardless of appearances and similarities, students need to know that events might seem and sound the same, but because they are related to a different cultural background, their meanings and significance are different. In describing the events surrounding marriage, most of what follows may have entirely different implications for people who do not have similar customs and frames of reference. I can only suggest that based on obvious conceptual differences, it is easy to form misconceptions. Therefore, generalizations and value judgments should be avoided, as events do not necessarily flow from the same source. Keeping this in mind, I would like to address some of the most salient cultural issues as they relate to marriage.

CULTURAL ISSUES & Special Events

1 • **/entekh^{a}b/** انتخاب (choice / choosing) is the process whereby the family of the young man gets to know the family of the young woman ready to be wed, and have the opportunity to assess the compatibility of the young people and their respective families. The expression **/dame bakht/** دم بخت (lit. close to their destiny) refers to young women ready to be married, at the onset of adolescence. The same expression is used less frequently about young men. **/zire sar goz^{a}shtan/** زیر سر گذاشتن (a choice to be kept in mind) is a task performed by mothers, sisters, and aunts of young men, in consultation with older women in the family. Since most families prefer a difference of several years between the candidates (boys older than girls), the search starts among newly born girls, as soon as the young boy is a couple of years old, but certainly after they reach adolescence.

2 • **/kh^{a}stg^{a}ri/** خواستگاری (demand in marriage), commonly pronounced **/kh^{a}sg^{a}ri/** or **/kh^{a}seg^{a}ri/**. After the research and the selection process, the young man's family proceeds with an official visit to the young woman's family to ask for her hand and discuss the arrangements for the marriage. The most traditional way of handling this visit is to exclude both young candidates, although since the meeting usually takes place at the young woman's home, it is expected that she enters the room to serve tea or refreshments for the guests to have a better chance to observe her social manners as well. But she is to leave the room and only the parents and the senior relatives are to discuss the arrangements.

In less traditional situations, the young man initiates the meeting at the young woman's home, still in the presence of his most important family members. Usually fathers and the elders talk about the arrangements in a setting apart from the others' presence, especially the betrothed young people. The reason for this is that all financial arrangements and agreements are being discussed, including the financial possibilities of the young man; the way he intends to live with the young woman; the **/mahriye/ مَهریه** (dowry that the man agrees to give to the woman) that is being asked by the woman's family or offered by the young man's family; and the **/jah^{a}z/** or **/jeh^{a}z/ جهاز** (woman's dowry, including her trousseau and other things that she will bring into the marriage).

In a still less traditional way, which seems to be the most common practice nowadays, the young people first discuss matters together, their families are made aware of the details, and then the two families get together as a confirmation of all promises. The elders from both families still manage to have a semi-private discussion regarding some of the arrangements already agreed upon, and discuss any other issues that have not been addressed. However, their authority in discussing details is reduced to a confirmation from the couple and most often from the young man in consultation with the bride-to-be.

3 • **/mahr/ مَهر ~ /mahriye/ مَهریه** (pronounced also as **/mehriyye/ مهریّه**) refers to what is promised to be given by the husband to the bride, technically on her demand. /mahriye/ is a binding promise by law and always includes a volume of Holy Koran /yek jeld kal^{a}moll^{a}h majid/ یک جلد کلام اللّه مجید, and its value could range from a single stem of flowers, a coin, a large sum of money, a piece of real property or any combination of the above. Traditionally /mahr/ مهر serves as the woman's security, and as a guarantee for the good fulfilment of the marriage. Legally she is entitled to it upon demand, but most often she demands it only at the time of divorce, if the occasion arises. When /mahriye/ مهریه is in the form of real property, the bride generally receives title shortly after the religious ceremony or at the same time.

4 • /n^{a}mzadi/ نامزدی (engagement) is usually accompanied by the expression **/sh^{a}l angoshtar/** شال انگشتر (shawl and ring), because traditionally the young man's family would bring along with the engagement ring /t^{a}ghe sh^{a}l/ طاقه شال (unit of quality cloth), usually made of the best kind of hand-woven material, sometimes stitched with gold thread, pearls, etc. The engagement as a promise of marriage is announced to demonstrate serious intent to marry. Young candidates are then more free to socialize and get to know each other prior to the final commitment. However, because of the restrictions mentioned above, official engagements are not widely practiced and most families prefer to perform **/aghd/** عقد (the religious ceremony), to serve the same purpose as the engagement, without consummation, until the time that the couple is ready to live together. In many of those cases, after /aghd/ عقد is performed, the young couple may decide not to go through with the wedding; this is more acceptable for the bride's family than an engagement would have been. Thus, in practice the purpose of /n^{a}mzadi/ نامزدی is only to announce the selection and the serious intent to marry, but as soon as the couple starts socializing, the family generally encourages /aghd/ عقد to be performed.

5 • /aghd/ عقد (the religious ceremony). Usually the ceremony takes place at the young woman's home and the invitation is restricted to family members and close friends. **/khotbe/** خطبه (religious announcement of intent of marriage) includes citations from **/ghor'^{a}ne majid/** قرآن مجید (the Holy Koran), statement of most promises made and conditions agreed on by the families. Preparations for **/aghd/** عقد include **/khoncheye aghd/** خنچه عقد (the set-up of selected items) for the happiness and good fortune of the couple, arranged by the bride's family. The young man will send in advance the required items including the /ghor'^{a}ne majid/ قرآن مجید (the Holy Koran), **/^{a}yine sham'd^{a}n/** آئینه شمعدان (mirror and candles), **/sh^{a}khe nab^{a}t/** شاخه نبات (pure sugar crystal in clusters), and other elements agreed upon by both families in advance. Thus خنچهٔ عقد **/khoncheye aghd/** includes:

- **/sofreye aghd/** سفرهٔ عقد (refers both, to the cloth on top of which everything is set in advance, and also the cloth to be held on the top of the couple's heads, during the religious ceremony),
- **/ghor'ᵃne majid/** قرآن مجید (the Holy Koran),
- **/jᵃnamᵃz/** جا نماز (prayer set),
- **/ᵃyine sham'dᵃn/** آئینه شمعدان (mirror and candles) or **/lᵃle/** لاله (tulip, tulip-shaped candelabra),
- **/kalle ghand/** کلّه قند (cone of refined sugar),
- **/shᵃkhe nabᵃt/** شاخه نبات (pure sugar crystal a tree-like arrangement),
- **/esfand/** اسفند (wild rue, naturally fragrant when burnt),
- **/asal/** عسل (honey)
- **/tokhme morgh/** تخم مرغ (eggs),
- **/bᵃdᵃm/** بادام (almond),
- **/gerdu/** گردو (walnut),
- **/golᵃb/** گلاب (rose water)
- **/mohreye ᵃbi rang/** مهرهٔ آبی رنگ (blue pottery chips),
- **/nakho suzan/** نخ و سوزن (needle and thread),
- **/noghl/** نقل (sugar-covered almond),
- **/miveo shirini/** میوه و شیرینی (fruits and sweets),
- **/nᵃno paniro sabzi khordan/** نان و پنیروسبزی خوردن (bread, feta cheese and fresh herbs).

The theme of **/khoncheye aghd/** خنچهٔ عقد, very similar to Noruz, mostly turns around the concepts of spiritual light, purity, clarity, life, warmth, unity, longevity, fertility, sweetness (where sweetness means love and affection), and protection against evil and ill intentions, as with the following items:

The Holy Koran /gho'^{a}ne majid/ قرآن مجید [spiritual light],

candles /sham'/ شمع [symbol of light and warmth],

mirror /^{a}yine/ آئینه [symbol of purity and clarity],

overhead cloth /sofreye aghd/ سفرهٔ عقد [symbol of unification of the couple under the protection of one],

garlic /sir/ سیر [symbol of longevity],

wheat /gandom/ گندم , flower seeds /tokhme gol/ تخم گل , and eggs /tokhme morgh/ تخم مرغ [symbols of the potential for growth and fertility],

sugar cone /kalle ghand/ کلّه قند , honey /asal/ عسل, sugar covered almond and pure sugar crystals /noghlo nab^{a}t/ نقل و نبات[symbols of good fortune, sweetness and warmth],

tree-like sugar crystal arrangement /sh^{a}khe nab^{a}t/ شاخه نبات [symbol of growth with sweet love]

needle and thread /nakho suzan/ نخ و سوزن [symbolically sews the gossiping tongues],

wild rue seed /esfand/ اسفند , and blue pottery /mohreye ^{a}bi/ مهرهٔ آبی [symbolically used for protection against evil eyes and ill intentions].

Aside from the above which are almost the minimum requirements, different families include a variety of other objects according to taste and for the embellishment of the arrangement.

A very important point to be mentioned is that **/aghd/ عقد**(religious ceremony) can be performed without consummation of the marriage. In some cases young couples go through with /aghd/ عقد without consummating the marriage, for long periods of time. In those cases, the young bride continues to live with her own family, and goes on with her life, activities or studies until the time that the wedding takes place. This was briefly discussed under **/n^{a}mzadi/** نامزدی (engagement), and it is practiced under extraordinary circumstances, e.g., one of the candidates has to finish school, the young man is temporarily stationed out of town and is coming back to establish in the area within several years. Both sides agree that the marriage is suitable, and do not want to take the chance of losing each other while waiting.

6 • /ezdev^{a}j/ ازدواج (marriage). The expression, derived from the word **/zowj/** (pair), is self-explanatory as it refers to the pairing of two individuals. **/arusi/** عروسی (the wedding) from the word **/arus/** عروس (the bride) refers mostly to the celebration of the wedding. This activity is organized and paid for by the young man and/or his family to honor the bride. **/jashne arusi/** جشن عروسی (the wedding **celebration**) is usually a much larger, more important and elaborate affair than the **/majlese aghd/** مجلس عقد (the wedding **ceremony**), as the labels suggest. The guest list for the celebration includes friends, relatives, and acquaintances of both families. In large cities, it can easily include thousands of people who are all invited to celebrate the wedding. The bride is the center of attention; all activities turn exclusively around celebrating her new life. This is the evening which marks the beginning of the couple's life as husband and wife.

Note that in the 1970's most young couples preferred less elaborate celebrations. Often a combination of both religious ceremony and wedding celebration was held with a much shorter guest list. This event is now called /mar^{a}seme aghdo arusi/

مراسم عقد و عروسی(religious ceremony and wedding). However, in post-revolution Iran there seems to be a trend away from this simplification and back to the earlier practices.

7 • **/jahªz/** جهاز (trousseau and dowry). According to the status and financial capabilities of the bride's family, she brings a trousseau of her personal effects as well as a dowry which could be furniture, furnishings, silver, china, housewares, cookware and all other items necessary to make a home. It usually includes a Persian carpet and all other gifts the bride has received from both families, including the Holy Koran, **/ªyine sham'dªn/** آئینه شمعدان (mirror and candles), or **/lªle/** لاله (tulip-shaped candelabra), and other items.

8 • **/pª goshª/** پا گشا (first invitation in the honor of the young couple). The word literally means "opening of the steps" and it refers to a sort of initiation organized around the newlyweds in order to make their first public appearances comfortable, and to welcome them in social gatherings as a married couple. Usually senior family members and married friends invite the young couple along with other guests. The newlyweds will observe, learn, and start in turn organizing their own invitations in response to the ones initiated by others. Iranian parties usually include people of all generations, and there is a lot of flexibility about the number of guests and their time of arrival. Priority is always given to the seniority of the guests and their needs. Children of all ages are usually included in most gatherings of family and friends. They are often told to keep quiet, observe, and learn for their own good. Parties are often times occasions where every child will show his/her art. This may be a new trick they have just learned at school, a new song and dance, telling a joke, imitating a TV personality, reciting poetry, playing a musical instrument or any other talents.

9 • **/talªgh/** طلاق (divorce). Unlike the traditional rules of Christianity, divorce is not a forbidden act according to Islamic law. However, by the same Islamic rule, it is to be

considered with great attention and concern. It is most interesting to observe that the rate of divorce is greater in Christian-based societies than it is in the Islamic world. One of the most apparent reasons has to do with the difference between an individualistic society and a more family-oriented society. Obviously, it is easier to repudiate a partner and go on with life if one does not have to answer to, or lose, a lot of friends and family relations. In a society in which the individual is surrounded by family respect and responsibilities, this type of decision usually affects all family members. Those who were directly involved in the initial selection process and still have long-term relationships with the other family are the most difficult to convince. A great deal of natural counselling takes place, which probably helps the younger generation because they are given the benefit of wiser, more experienced and older people with more objective views. Many initial problems stemming from ignoring the true facts are dissipated in this way and at the same time, more fundamental problems surface as well and are treated as such. This process helps both parties to understand the seriousness and importance of their decision. Since the decision will affect their lives, the lives of their children if there are any, and the lives and relationships of many other members of their family, it is considered best if the decision to divorce is based on a truly unsolvable problem.

The husband is to provide the wife with the promised **/mahriye/** مهریَه at this time, and Iranian property laws are based on a separation of ownership which do not complicate the divorce any further. Each party is entitled to hold his/her belongings. The father has sole financial responsibility to raise the children. Young children can be left under the mother's care by convenience, but they belong to the father, who can claim them and take them from the mother at any age. The father is the usual provider and has the financial responsibility to raise the children. He usually does this with the help of female members of his family (mainly his mother or sisters).

The woman is to return to her father's home with her **/mahr/** مهر and her belongings. She will generally resume her paternal name and live and socialize with her own side of the family until she remarries. As in all societies, things do not always work as simply as this in Iran, and the courts are full of women trying to prove their husband's faults and get custody over the children, the **/mahr/** which is being refused to them, and to solve a variety of other domestic problems.

Divorce laws in Iran have been modified in the last few years to reflect an equal division of property at the time of divorce. There is also a requirement to indicate the conditions in case of divorce, at the time of **/aghd/** عقد , and have them registered in the official marriage document. As these are new developments, it is premature to take a position on the effectiveness of the new laws and their social implications for the institution of marriage.

An important issue concerning marriage is the general status of women in Iranian society. Although a full discussion is not within the scope of this chapter, it is necessary to clarify some of the relevant issues. Islam and its Arabian origin have had an impact on the social norms determining the social status of women in Islamic societies. One of the pre-Islamic practices of ancient Arabian tribes was the burial of unwanted girl children at birth, and another the prevention of women from holding important positions in public affairs (by pre-Islamic we mean 1400 years ago). The Holy Prophet of Islam **Hazrat Mohammad** introduced fundamental changes in those practices by banning the tradition of girls' burial at birth, granting private property rights to women (such rights were given to British women only in the 1930s), upgrading maternity status, and regulating marriage and divorce rules to be protective of women's social and economic rights. Allowing men to marry more than one wife was motivated by the great number of unmarried women at the time, and was also intended to protect women's lives and to insure the legitimacy of their children. (Other social groups such as the Mormons have allowed this same practice, perhaps based on entirely different reasons.)

What happened to the status of women in Islam after their liberation by the Holy Prophet is similar to what has happened to women around the world. Living in predominantly male-governed societies, women are fighting for their equal rights in even the most industrially advanced countries of the world, including the United States and

Europe. Islam and its religious beliefs and practices are not to be blamed for the problem, although Islamic concepts are indeed exploited and interpreted by male-dominated ruling groups to the benefit of their own ends.

However, it needs to be noted that in Iran and among Iranians everywhere in the world, the status of women occupies a place of respect and dignity. The words of **Hazrat Mohammad**, "Paradise is under the footstep of mothers", continue to confirm the importance of the woman's role in childbearing and the upbringing of well-balanced and dignified human beings. The most important insult to a man is not about himself but a negative remark about his mother, his wife, or his daughter.

VOCABULARY & EXPRESSIONS

لغتها و اصطلاحات

Marriage ازدواج

/ezdev^{a}j/	ازدواج	marriage
/entekh^{a}b/	انتخاب	choice
/p^{a}gosh^{a}/	پاگشا	lit. opening of foot, first invitation
/panir/	پنیر	cheese
/pulak/	پولك	sequin
/tokhme gol/	تخم گل	lit. flower seeds
/j^{a}nam^{a}z/	جانماز	prayer set
/jashn/	جشن	celebration
/jah^{a}z/	جهاز	woman's dowry, trousseau
/halghe/	حلقه	wedding band
/hamm^{a}me arusi/	حمّام عروسی	bathing for the wedding
/khotbe/	خطبه	religious announcement of intent of marriage
/khoncheye aghd/	خنچهٔ عقد	the set-up prepared for the religious ceremony
/kh^{a}seg^{a}ri/	خواستگاری	demand in marriage
/d^{a}m^{a}d/	داماد	bridegroom, son-in-law
/dame bakht/	دم بخت	proper age to be married
/zan/	زن	wife, woman
/zowj/ /zowje/	زوج / زوجه	husband / wife, lit. pair, couple, even number
/zire sar/	زیر سر گذاشتن	choice to be kept in mind
/sabzi khordan/	سبزی خوردن	table herbs
/sofre aghd/	سفرهٔ عقد	special cloth for the religious ceremony
/sh^{a}khe nab^{a}t/	شاخه نبات	pure sugar crystal in tree-like clusters
/sh^{a}l angoshtar/	شال انگشتر	lit. shawl and ring; engagement
/showhar/	شوهر	husband

/t^{a}ghe sh^{a}l/	طاقه شال	unit of quality cloth
/tal^{a}gh/	طلاق	divorce
/^{a}ghed/	عاقد	person performing religious ceremony
/arus/	عروس	bride, daughter-in-law
/arusi/	عروسی	marriage
/aghd/	عقد	religious ceremony
/farang/	فرنگ	Europe
/farangi/	فرنگی	from Europe, or Western countries
/kal^{a}moll^{a}h/	کلام اللّه	lit. words of God, the Holy Koran
/kalle ghand/	کلّه قند	a solid cone of refined sugar
/gerdu/	گردو	walnut
/l^{a}le/	لاله	tulip, tulip-shaped candelabra
/leb^{a}se arus/	لباس عروس	wedding gown
/majles/	مجلس	lit. assembly, ceremony, gathering
/mar^{a}sem/	مراسم	traditional ceremony
/mohreye ^{a}bi rang/	مهرهٔ آبی رنگ	blue pottery chips
/mahriye/	مهریه	dowry that the man agrees to give to the woman
/n^{a}mzad/	نامزد	fiancé / fiancée
/n^{a}mzadi/	نامزدی	engagement
/n^{a}n/	نان	bread
/n^{a}no panir/	نان و پنیر	bread and cheese
/nakho suzan/	نخ و سوزن	needle and thread
/hamsar/	همسر	spouse
/yek jeld/	يك جلد	a volume

SITUATION 1

/kh^{a}seg^{a}ri/ خواستگاری (demand in marriage)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

/kh^{a}seg^{a}ri/ خواستگاری (demand in marriage), literally means "presentation of wishes", and is informally pronounced **/kh^{a}seg^{a}ri/**. As implied by its meaning, this activity is planned as a formal announcement of interest for marriage. The young man's family proceeds with an official visit to the young woman's family to ask for her hand and discuss the arrangements for the marriage. We have seen (in #2, Cultural Issues) details and various ways of handling this event according to different people and their family traditions. However, some general issues and practices remain the same under most circumstances.

Generally, in all cases the young woman's family prepares a pleasant reception and both families are on their best behavior. After the first moments of welcoming and complimenting each other, the discussion will progress according to the degree of interest the young woman's family has in agreeing with the demand in marriage. Inquiries about lifestyle, education, professional involvements, and financial possibilities of the young man are usually discussed in detail only if there is an initial interest in considering the demand in marriage. **/mahriye/** مهریه (dowry that the man agrees to give to the woman); **/jah^{a}z/** or **/jeh^{a}z/** جهاز (woman's dowry, including her trousseau and other things that she will bring into the marriage), and other living conditions are the usual topics of discussion at this occasion.

Scenarios

سناریو A

شما "شیرین" را از بچّگی دیده اید ، اوالان ۱۷ سال دارد و سال دیگر دبیرستان را تمام میکند. خواهر زادهٔ شما "بهرام" که ۲۴ سال دارد پارسال از دانشگاه فارغ التّحصیل شد و در یك مدرسه درس میدهد و خیال دارد با دخترمناسب و دیده شناخته ای ازدواج کند. خواهرتان راجع به "شیرین" از شما سئوال کرد و هر دو عقیده دارید که فکر خوبیست و قراراست همگی برای خواستگاری رسمی بمنزل آنها بروید. آماده باشید که برای خواهرزادهٔ خود از "شیرین" خواستگاری کنید و بجواب منفی قانع نشوید.

A - You have seen **Shirin** growing up since she was a little girl and she is now 17. Next year, she will be finishing high school. Your nephew **Bahr^{a}m** is 24 years old. He just graduated from college last year and has a good job teaching at a school. He wants to get married to a decent young woman whose background and family are known and fit his own. Your sister asked you about **Shirin** and you agree that she would be a good prospect. You are all going to her home for a visit with her parents and an official **/kh^{a}seg^{a}ri/**. PREPARE YOURSELF TO ASK FOR **Shirin**'s HAND IN MARRIAGE ON BEHALF OF YOUR NEPHEW AND NOT TO TAKE "NO" FOR AN ANSWER.

سناریو B

شما مادر "شیرین" هستید (یا پدر اگر دانشجو مرد باشد) . وقتی همسرتان مسافرت بود فامیل "بهرام" تلفن کردند که بدیدن بیایند وبنظر شمااز همیشه رسمی تر بودند. حالا که همسرتان برگشته دومرتبه زنگ زده اند و میخواهند برای دیدن بمنزل شما بیایند. فکرمیکنید که مربوط به "شیرین" است امّا پیش از اینکه بپرسند نمیتوانید چیزی بگوئید. یکسال دیگرازدرس دخترتان مانده تا دیپلمش را بگیرد و نمیخواهید هیچ چیزمانع تمام کردن تحصیلاتش بشود. جواب خالهٔ "بهرام" را چطور خواهید داد که بدوستی چندین و چند سالهٔ شما نیز لطمه نخورد ؟

B - You are **Shirin**'s mother (father in the case of a male student), and your spouse was out of town when **Bahrªm**'s family telephoned and asked to come for a visit. They sounded more official than usual. Now that your spouse is back, they have called again. You sense it could be related to **Shirin**, but you can't say anything until they ask. Your daughter has to go to school for one more year in order to get her diploma, and you don't want to let anything interfere with her finishing school. HOW WILL YOU RESPOND TO **Bahrªm**'s AUNT IF THEY ASK FOR **Shirin**'s HAND, AND STILL MAINTAIN YOUR LONGTIME FRIENDSHIP?

VOCABULARY & EXPRESSIONS *

Scenario لغتها و اصطلاحاتِ سناریو

/ᵃmᵃde budan/	آماده بودن	to be ready
/bachchegi/	بچگی	childhood
/bekhorad/	بخورد	in this context: to match, to be compatible
/barᵃdarzᵃde/	برادرزاده	lit. child of brother, niece or nephew
/benazare shomᵃ/	بنظر شما	to your opinion, it seems to you
/behtar/	بهتر	better
/pᵃrsᵃl/	پارسال	last year
/tahsilᵃt/	تحصیلات	studies
/telefon kardan/	تلفن کردن	to telephone
/javᵃb/	جواب	answer
/chandino chand sᵃle/	چندین وچند ساله	long time ago
/khᵃle/	خاله	mother's sister, aunt
/khᵃharzᵃde/	خواهرزاده	lit. child of sister, niece or nephew
/khiyᵃl dᵃshtan/	خیال داشتن	to have the intention of
/dᵃ'i/	دائی	mother's brother, uncle
/dᵃneshgᵃh/	دانشگاه	university
/dabirestᵃn/	دبیرستان	high school
/diplom/	دیپلم	high school diploma
/dide shenᵃkhte/	دیده شناخته	familiar, acquainted
/dusti/	دوستی	friendship
/domartabe/	دومرتبه	again
/rᵃje' be/	راجع به	on the subject of
/rasmi/	رسمی	official
/zang zadan/	زنگ زدن	to ring up

/so'ªl/	سئوال	question
/aghide dªshtan/	عقیده داشتن	to think, lit. to be of the opinion
/amme/	عمّه	father's sister, aunt
/amu/	عمو	father's brother, uncle
/fªreghottahsil/	فارغ التّحصیل	graduate
/fekr kardan/	فکر کردن	to think, believe
/ghªne'/	قانع	content, satisfied
/gharªr gozªshtan/	قرار گذاشتن	to make an appointment
/latme/	لطمه	damage, injury
/mªne'/	مانع	obstacle
/marbut/	مربوط	related
/mosªferat/	مسافرت	travel, travelling
/monªseb/	مناسب	compatible, adequate
/manzel/	منزل	home
/manfi/	منفی	negative
/movªfegh/	موافق	in agreement
/mo:red/	مورد	subject, matter
/hamegi/	همگی	all people, everyone

***Notice:** for the user's convenience, most of the words and expressions used in the scenarios are represented here. However, only 30% of the above expressions should be new or less familiar to intermediate level students.

VariationScenario I

سناریو A

"مهین خانم" پسر شما و دختر آقای "نیکداد" از بچّگی یکدیگر را در میهمانیهای فامیلی دیده اند. پسرتان مهندس است واز"سوسن" نیز خیلی خوشش میاید. چون شغل خوبی پیدا کرده ومیخواهد تشکیل خانواده هم بدهد ، بسیار مایل است با آن دختر خانم ازدواج کند. از شما خواهش کرده که در اینمورد با فامیل "سوسن" صحبت کنید. شما میدانید که فامیل "نیکداد" بمادّیات خیلی توجّه دارد و آنها نمیدانند که پسرتان کمپانی دائی اش را به ارث برده است. سعی کنید بدون اینکه خیلی واضح گفته باشید موضوع را بگوش آقای "نیکداد" برسانید.

A - **Mahin** kh^{a}num , your son, and Mr. **Nikd^{a}d**'s daughter have seen each other in various family gatherings since they were young. He is an engineer and very much in love with **Susan** and now that he has found a good position, he is thinking to start a family. He wants to marry her and has asked you to speak with her parents. You know that the **Nikd^{a}d** family is quite concerned with people's financial status. They don't know that your son has inherited his uncle's company. LOOK FOR A WAY TO BRING THAT INTO THE CONVERSATION WITHOUT BEING TOO OBVIOUS.

سناریو B

"احمد آقا" دخترتان دم بخت است و خیال دارید او را شوهر بدهید. تعدادی هم خواستگاردارد وبنظر شما "مهرداد" از همه بهترنیست زیرا با اینکه جوان خوبیست ومحسّناتی هم دارد ، امّا بنظر میرسد فامیلش ثروتی نداشته باشند و فکرمیکنید زندگی پرزحمتی در پیش خواهد داشت. قراراست خانوادهٔ یك تاجرثروتمند هم برای پسرشان بخواستگاری بیایند واحساس میکنید آیندهٔ دخترتان آنجا بهتر تأمین است. در هر حال فامیل "مهرداد" اصرارزیادی کرده اند که حتماً خواستگاریِ رسمی بیایند. با آنها چگونه رفتار خواهید کرد؟

B - **Ahmad** ^{a}gh^{a}, your daughter, is **/dame bakht/** (marrying age); you will be happy to see her married. She has several **/kh^{a}stg^{a}r/**, but **Mehrd^{a}d** is not your first choice. You like the young man and you think he is quite exceptional, but he will have a hard working life because his family does not seem to have much money. A wealthy merchant family has also contacted you to come for a visit. You feel your daughter's future will be more comfortable in this marriage. However, **Mehrd^{a}d**'s family is insisting and they are coming to see you for an official **/kh^{a}seg^{a}ri/**. HOW WILL YOU HANDLE THIS VISIT?

VOCABULARY & EXPRESSIONS

Scenario لغتها و اصطلاحاتِ سناریو

/ªghªye nikdªd/	آقای نیکداد	Mr. Nikdªd
/ªyande/	آینده	future
/ehsªs kardan/	احساس کردن	to feel
/ers/	ارث	inheritance
/esrªr/	اصرار	insistence
/inmo:red/	اینمورد	this subject
/begush resªndan/	بگوش رساندن	to say in a subtle way, lit. to make audible
/balke/	بلکه	perhaps, maybe
/behtarin/	بهترین	best
/por az/	پُر از	filled with
/ta'min/	تأمین	guaranty
/tªjer/	تاجر	merchant
/tashkile khªnevªde/	تشکیل خانواده	to start a family
/te'dªd/	تعداد	certain number, a number of
/servat/	ثروت	wealth
/servatmand/	ثروتمند	wealthy
/javªn/	جوان	young man, lit. young
/chegune/	چگونه	how, in which way
/hatman/	حتماً	absolutely, for sure
/khªhesh/	خواهش	request
/khoshash miyªyad/	خوشش میاید	likes
/dokhtar khªnum/	دختر خانم	young woman, lit. lady girl
/dar har hªl/	درهر حال	in any event, however
/raftªr/	رفتار	behavior
/raftªr kardan/	رفتار کردن	to behave
/zahmat/	زحمت	hardship

/zendegi/	زندگی	everyday life, living
/sakht/	سخت	hard, difficult
/shoghl/	شغل	job, profession, occupation
/showhar dªdan/	شوهر دادن	marrying off
/fªmili/	فامیلی	family
/fowghol ªde/	فوق العاده	exceptional
/gharªr ast/	قرار است	it has been planned
/kªr/	کار	work
/kompªni/	کمپانی	company
/mªddiyªt/	مادّیات	material wealth, financial matters
/mªyel budan/	مایل بودن	to wish, to want
/mohassanªt/	محسّنات	qualities
/mo:zo'/	موضوع	subject
/mohandes/	مهندس	engineer
/mahin khªnum/	مهین خانم	Ms. Mahin
/mihmªni/~/mehmªni/	میهمانی / مهمانی	invitations, gatherings, parties
/vªzeh/	واضح	clear, obvious, plain

COMPOSITION TOPICS

Choose one of the following topics

1. Do you agree or disagree with the way the family works together to find a life partner for the young people? What are some of the advantages or disadvantages of an arranged marriage?

2. Describe the preparations and the activities around /kh^{a}seg^{a}ri/. Start by answering When, Where, Why, What, and How questions about it, and then give your own opinion.

3. Write a friend about your impressions of marriage preparations in Iran; compare and contrast with those of your own country. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare the selection of a life partner in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the /zire sar goz^{a}shtan/ and /kh^{a}seg^{a}ri/.

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. آیا با همکاری خانوادگی در مورد انتخاب زن یا شوهربرای جوانان موافق هستید یا مخالف ؟ فوائد و زیان آن چیست ؟ توضیح بدهید چرا؟

۲. شرحی در مورد تهیّه وتدارکات خواستگاری بنویسید. اوّل بسئوالات زیر پاسخ دهید: کِی ؟ کجا ؟ چرا ؟ چه ؟ چطور؟ و بعد نظر خود را شرح دهید.

۳. در نامه ای بدوستتان در بارهٔ مقدّمات ازدواج در ایران بنویسید وآنرا با مملکت خود مقایسه کنید. سعی کنید با صحبت در مورد چند نکتهٔ جدید ومتفاوت توجه او را جلب کنید.

۴. دربارهٔ انتخاب همسردرایران و درامریکا انشائی بنویسید وآنها را با هم مقایسه کنید. بدوستی که آشنائی با فرهنگ ایران ندارد "زیر سر گذاشتن" و "خواستگاری" را توضیح بدهید.

VOCABULARY & EXPRESSIONS

For composition topics اصطلاحاتِ جدید درسئوالاتِ کتبی

/betore kolli/	بطور کلّی	in general
/tahiyye tad^{a}rok^{a}t/	تهیّه تدارکات	preparations
/fargh/	فرق	the difference
/farhang/	فرهنگ	culture, civilization
/mohhem/	مهّم	important

SITUATION 2

/n^{a}mzadi/ نامزدی (engagement)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

/n^{a}mzadi/ نامزدی (engagement) literally means "appointment to a position", and in the case of two people it means getting engaged to be married. This expression is usually accompanied by **/sh^{a}l angoshtar/** شال انگشتر (shawl and ring), because traditionally the young man's family brought other gifts along with the engagement ring especially a **/t^{a}ghe sh^{a}l/** طاقه شال (unit of quality cloth) usually made of the best kind of handmade cloth, sometimes decorated with gold thread, and pearls.

As in most other cultures, the engagement is announced to demonstrate serious intent to marry. Young candidates are then more free to socialize in family parties and get to know each other prior to the final commitment. However, the bride's family usually prefers /aghd/ to be performed to serve the same purpose as the engagement. Thus official engagements are not very often practiced in most families.

Scenarios

سناریو A

"میترا" ، قراراست نامزد دکتر جوانی بشوید. مدّتهاست که او را در میهمانیهای فامیلی دیده اید و از او خوشتان آمده است. امّا امروز رفتارش عجیب است هر بارکه یکی از بزرگترها میخواهد از دلیل این دعوت صحبت کند او به بهانه ای موضوع را عوض میکند. پدرشما قدری ناخوش است ولی برای اینکه در اینکار تأخیری ایجاد نشود قبول کرده در مجلس شرکت کند. شما منتظر بودید نامزدی زودتر اعلام شود و ایشان خسته نشوند. چگونه راه حلّی پیدا خواهید کرد ؟

A - Mitr^a, you are going to be engaged to a young doctor. You have admired him for some time at parties and family gatherings. Today, he is acting strange and every time an elder starts to speak about the reason for this gathering, he changes the subject. Your father is not feeling well, but in order to avoid postponing this event, he has agreed to be present. However, you were expecting to have an early announcement and not get him too tired. HOW WILL YOU HANDLE THE SITUATION?

سناریو B

"مراد" ، دریك میهمانی هستید که بمناسبت نامزدی شما با "میترا" ترتیب داده شده است. قراراست پیش از اینکه شما تقاضای نامزدی را اعلام کنید پدر یا عموی شما چند کلمه ای در اینباره صحبت کنند. برای رسمی شدن جریان باید جلوی همه انگشتری هم دست "میترا" بکنید. اشکال سر اینست که انگشتر را پیدا نمیکنید! نشانه و علامت بدی از حواسپرتی شماست. زود فکر کنید ، راهی پیدا کنید که مسئله را حلّ کنید و در عین حال نامزدی هم برگذار شود.

B - Morªd, you are at the reception planned to announce your engagement. Your father or your elder uncle is supposed to say a few words to that effect before you make your intentions clear and make the announcement. In order to make it official, you have to produce an engagement ring and slip it onto **Mitrª**'s finger while everyone is watching. The problem is you can't find the ring! This is a bad sign of your absentmindedness. THINK FAST AND FIND A SOLUTION TO THE PROBLEM AND STILL GET ENGAGED THAT EVENING.

VOCABULARY & EXPRESSIONS

Scenario لغتها و اصطلاحاتِ سناریو

/e'l^{a}m/	اعلام	announce, advertise
/angoshtar/	انگشتر	ring (cocktail ring)
/ij^{a}d/	ایجاد	cause, create
/bargoz^{a}r kardan/	بر گذارکردن	to accomplish
/bozorgtar/	بزرگتر	elder
/be mon^{a}sebat/	بمناسبت[2]	in conjunction with, for the sake of
/be bah^{a}ne/	به بهانه[2]	under the pretext of, with the excuse of
/peyd^a/	پیدا	apparent, obvious, visible
/peyd^a kardan/	پیدا کردن	to find
/ta'khir/	تأخیر	delay
/tartib d^{a}dan/	ترتیب دادن	to organize
/tagh^{a}z^a/	تقاضا	request, desire, demand
/jariy^{a}n/	جریان	event, situation
/jelo:/	جلو	front
/jeloye hame/	جلوی همه	in front of everyone
/chand kalame/	چند کلمه	a few words
/hav^{a}sparti/	حواسپرتی	absentmindedness
/khaste/	خسته	tired
/dar inb^{a}re/	در اینباره	on this subject
/da'vat/	دعوت	invitation
/doktor/	دکتر	doctor, physician
/dalil/	دلیل	reason
/r^{a}h/	راه	way, path, road
/zudtar/	زودتر	earlier
/sherkat/	شرکت	participate
/ajib/	عجیب	strange

/al^{a}mat/	علامت	sign, manifestation
/avaz kardan/	عوض کردن	to change, exchange
/eyne h^{a}l/	عین حال	at the same time, meanwhile
/ghabul kardan/	قبول کردن	accept, agree
/ghadri/	قدری	slightly, a little
/moddat/	مدّت	length of time
/montazer/	منتظر	expecting, waiting
/n^{a}khosh/	ناخوش	ill, sick
/n^{a}mzad/	نامزد	fiancé / fiancée (both genders)
/nesh^{a}ne/	نشانه	sign
/har b^{a}r/	هر بار	every time

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2. Notice two different ways of writing these words, for more details refer to the section on Writing:

بمناسبت ~ به مناسبت
ببهانه ~ به بهانه

COMPOSITION TOPICS

Choose one of the following topics

1. Do you agree or disagree with a period of /n^{a}mzadi/ before the marriage? What seems to be important about it, and what are some of the advantages or disadvantages of /n^{a}mzadi/ in Iran and in the U.S.?

2. Describe the preparations and the activities around /n^{a}mzadi/. Start by answering When, Where, Why, What, and How questions about it, and then give your own opinion.

3. Write a family member about your impressions of getting engaged in Iran, compare and contrast with your own country. Try to capture your reader's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare the /n^{a}mzadi/ with /aghd/ in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the different social implications of each.

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. آیا با نامزدی پیش از ازدواج موافق هستید یا مخالف ؟ چه چیزی بنظر شما مهّم میرسد و فوائد و زیان آن در ایران و در امریکا چیست ؟

۲. شرحی در مورد تهیّه وتدارکات نامزدی بنویسید. اوّل بسئوالات زیر پاسخ دهید: کِی ؟ کجا ؟ چرا ؟ چه ؟ چطور؟ و بعد نظر خود را شرح دهید.

۳. در نامه بیکی ازافراد فامیل نظر خود رادربارهٔ نامزدی در ایران بنویسید وآنرا با مملکت خود مقایسه کنید. سعی کنید با صحبت در مورد چند نکتهٔ جدید ومتفاوت توجه خواننده را جلب کنید.

۴. دراین انشاء نامزدی و عقد را در ایران ودرامریکا با هم مقایسه کنید. بدوستی که آشنائی با فرهنگ ایران ندارد فرق بین آنها را توضیح دهید.

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SITUATION 3

/majlese aghd/ مجلس عقد (religious wedding ceremony)
/jashne arusi/ جشن عروسی (wedding celebration / reception)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

As we have seen in details, under #5 of the Cultural Issues & Special Events, **/majlese aghd/** مجلس عقد (the religious ceremony) usually takes place at the young woman's home and the invitation is restricted to family members and close friends. **/jashne arusi/** جشن عروسی (the wedding **celebration**) however, is usually a much larger, more important and elaborate affair than the **/majlese aghd/** مجلس عقد (the religious **ceremony**), as suggested by the words **/majles/** مجلس (lit. sit down assembly), and **/jashn/** جشن (celebration, festivity, large party). The wedding celebration is usually organized and paid for by the husband to be and takes place either at his home or at any of the large hotels where space is available to fit sometimes up to several thousand people, live orchestras and other entertainments. Although in the 70s this type of celebrations were becoming less popular and a combination of both events were preferred and referred to as **/mar^{a}seme aghdo arusi/** مراسم عقد و عروسی (religious ceremony and wedding), in post revolution Iran there seems to be a step backwards from this simplification.

Scenarios

سناریو A

"امیر" ، قرار است شما ازدواج کنید. جشن عروسی بلافاصله بعد از مراسم عقد در همان منزل نامزدتان برقرارخواهد شد. گلفروشی که قرار بوده گلها را اوّلِ بعد از ظهر برساند تأخیرکرده. عاقد برای اجرای مراسم عقد به محلّ دیگری نیزباید برود و بی تابی میکند. بمغازه زنگ زده اید و گفته اند که کامیون مدتّی است باچندین سبد گل برای شما از آنجا رفته است. هنگام سفارش هردو آدرس مال نامزد و خودتانرا داده بودید و گلفروش میدانست که گلها برای عروسی بوده. وقتی بالاخره رسید بشاگرد گلفروش چه خواهید گفت؟

A - **Amir**, you are getting married and the reception is planned to follow the religious ceremony at your fiancée's home. The florist is late delivering your order which was due early this afternoon. The **/ªghed/** (the official who performs the religious ceremony protocol) is getting impatient, since he has to perform a second ceremony the same afternoon. You have called the florist. He claims that his truck has been out for a long time, with several baskets for you. You can't wait until you see the delivery man. You had left both your address and your fiancée's address at the time you ordered. He knew this was for a wedding. HOW WILL YOU SPEAK WITH THE DELIVERY MAN WHEN HE FINALLY ARRIVES?

سناریو B

"حسن" شما دریك گلفروشی کار میکنید و قرار بوده چند سبد گل برای یك عروسی ببرید. به منزل داماد رفته اید و هر چه در میزنید کسی باز نمیکند! نمیدانید آیا تاریخ اشتباه شده یا آدرس عوضی است. چون باید مقداری گل به اشخاص دیگر برسانید دنبال کار خود میروید. در بازگشت بمغازه چندین پیغام تلفنی برای شما رسیده ، بالاخره آدرس صحیح را میگیرید : عروسی در منزل عروس است! چکار میکنید که هم گرفتاریتان را توضیح بدهید و هم مزد خوبی بگیرید؟

B - Hassan, you work for a florist. You were supposed to deliver flowers for a wedding. No one answers the doorbell at the bridegroom's address! You wonder if it is the wrong date or the wrong address. As you have several other flower orders, you continue with your deliveries. When you return to the shop, many messages are waiting for you. You are finally given the right address; the wedding is at the bride's home! HOW ARE YOU GOING TO EXPLAIN THE CONFUSION, CLEAR THE AIR AND STILL RECEIVE A GOOD TIP?

VOCABULARY & EXPRESSIONS

Scenario لغتها و اصطلاحاتِ سناریو

/^{a}dres/	آدرس	address
/ejr^a/	اجراء	performance
/ejr^{a}ye/	اجرای	the performance of
/eshteb^{a}h/	اشتباه	mistake, error
/avvale ba'daz zohr/	اوّل بعدازظهر	early afternoon
/b^{a}z kardan/	بازکردن	to open
/b^{a}zgasht/	بازگشت	return
/bel'akhare/	بالاخره	at last, at the end, finally
/barghar^{a}r shodan/	برقرار شدن	to take place
/bel^{a}f^{a}sele/	بلافاصله	immediately, without delay
/bit^{a}bi/	بی تابی	impatience
/peygh^{a}m/	پیغام	message
/peygh^{a}m telefoni/	پیغام تلفنی	telephone message
/t^{a}rikh/	تاریخ	date (calendar)
/chek^{a}r/	چکار	what action
/chetor/	چطور	how
/che/	چه	what
/chandin/	چندین	many
/dar zadan/	در زدن	to knock the door
/res^{a}ndan/	رساندن	to deliver, give a ride, take to a place
/sabad/	سبد	basket
/sef^{a}resh/	سفارش	ordering, recommending
/sh^{a}gerd/	شاگرد	student, apprentice, assistant
/sahih/	صحیح	correct, right
/avazi/	عوضی	wrong

/kᵃmiyon/	کامیون	truck
/golforush/	[3] گلفروش	florist (the person)
/golforushi/	[3] گلفروشی	florist (the place)
/mᵃle/	مال	that which belongs to, belonging, wealth
/mahall/	محلّ	location, place
/mozd/	مزد	tip, compensation
/meghdᵃri/	مقداری	a certain amount, some
/ham/	هم	also, as well
/hamᵃn/	همان	the same
/hengᵃme/	هنگام	the moment of

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[3] With this and other expressions of the same kind, where the meanings of two words are **compounded** to form a new expression, that expression usually refers to a person or a thing and it is best written as one word, e.g.:

/maghᵃzeye **golforushi** nazdik ast/ مغازهٔ گلفروشی بسته است
the flower shop is closed

/**golforush** khosh akhlᵃgh ast/ گلفروش خوش اخلاق است
the flower man has a good character

When the meaning refers to both words separately, in this case flowers and the action of sale, the words are written separately. Usually in those cases the could be used in reversed order, e.g.:

/dar ruze mᵃdar **gol forushe** khubi dᵃrad/ در روزِ مادر گل فروشِ خوبی دارد
flowers sell well on mothers' day
or
/**forushe gol** kᵃre tafrihi'ist/ فروشِ گل کار تفریحی است
selling flowers is fun

For more details refer to the section on Writing.

COMPOSITION TOPICS

Choose one of the following topics

1. Write an essay in which you compare and contrast the wedding celebration in the U.S. and in Iran. Discuss the different ways of making the arrangements for the ceremony and the celebration of the wedding.

2. Describe the preparations and the activities around **/aghd/**. Start by enumerating the items on the **/khoncheye aghd/**, and then discuss and compare /aghd/ with the customs your own country or the U.S.

3. Write to a friend about the general approach to marriage in Iran. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned about it.

4. Does it make sense to go through with /aghd/ if the wedding is not to follow shortly after it? What are some of the advantages?

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. دراین انشاء مراسم عروسی در ایران را باامریکا مقایسه کنید. فرق بین مجلس عقد و جشن عروسی در ایران را توضیح بدهید.

۲. شرحی در مورد تهیّه وتدارکات عقد کنان بنویسید. اوّل آنچه درخنچهٔ عقد هست را نام ببرید و بعد شرحی د رمورد مراسم عقد بدهید وآنرا بامملکت خود یا با امریکا مقایسه کنید.

۳. در نامه ای بدوستتان بطور کلّی در بارهٔ ازدواج در ایران بنویسید. سعی کنید با چند نکتهٔ جدید ومتفاوت دراینباره توجه او را جلب کنید.

۴. آیا باعقد کردن و تا مدتّها عروسی نکردن موافقید یا مخالف؟ فوائد آن چیست و نظر شما در این مورد چگونه است؟

UNIT THREE

SOCIETY

POLITENESS PROTOCOLS
&
SOCIAL MANNERS

/ta'ªrof / تعارف

UNIT THREE OUTLINE

Underlying Concept: اجتماع SOCIETY

Key Concept: تعارف POLITENESS PROTOCOLS

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TᵃROF /ta'ᵃrof/ تعارف

POLITENESS PROTOCOLS
& SOCIAL MANNERS

I. Explanation and Usage

ta'ᵃrof (informal: **tᵃrof**) refers to a Persian cultural behavior which employs politeness protocols used in a multitude of circumstances. They are not only language- and style-oriented, but have other behavioral consequences; there is not a literal translation in English that covers all the implications of this expression. One of the most commonly used meanings of tᵃrof refers to formulas used between people involved in saying things for the sake of politeness and not meaning them literally. It should be pointed out that tᵃrof is generally based on the *modesty* **تواضع /tavᵃzo'/** of the user, and not on a hypocritical attitude assumed in order to receive favors. It is also understood that some native speakers might choose this approach more frequently than others.

The word **tᵃrof** is often used by Persian language teachers to refer to a set of expressions used in polite social interactions. It is important to keep in mind that the expressions alone are only a fraction of the larger system of social protocol that is covered by the word tᵃrof. The formulas represent a deeper concept that has to do with the psychology of people using a given behavior. Once the underlying concept behind tᵃrof is clarified, it is easier to understand and recognize all its aspects as they translate into native speakers' language and attitude. In short, beyond a set of polite formulas, there is a complete code of conduct connected to tᵃrof that is based on such characteristics as *modesty* **تواضع /tavᵃzo'/** and *humility* **شکسته نفسی /shekaste nafsi/**. In accordance with these underlying features, it is quite common in tᵃrof to observe attitudes and behaviors that imply the following:

- You are better, more important, dearer, and more valuable than I am.
- Your time, life, health, work, and achievements are more important than mine.

Thus, everything else follows the same pattern in **tªrof**, not only in verbal communication, but also in other aspects of social behavior. Note that **tªrof** is used in groups, as well as between just two people without an audience, e.g.:

1 • You receive a call while you are having dinner. You use **tªrof** by not mentioning the interruption even when asked. You would rather have a cold dinner than imply to the caller that they should know better about the time of their call, or that your dinner is more important than they are.

2 • Someone you respect accidentally drops a cup of hot tea on you. You use **tªrof** as you feel it burn. No one else is present; still, in order to avoid implying something negative about the other person, you ignore your condition as if it didn't happen and you did not feel anything.

3 • You are invited to a friend's house. Although the dinner is burnt, you help yourself and use **tªrof** by not acknowledging the smell or the taste of burned food, and by saying how delicious it is, in order to put your host at ease.

4 • Your friend is wearing a new dress to your party, but it is not becoming. You use **tªrof** by saying how beautiful she looks in that new dress, because you know that she will look better with a little more self confidence. You will let her know what you really think later, in **/lafªfe/** لفافه (indirectly).

5 • Someone you respect has made you wait in the rain before showing up for an appointment. He apologizes. You are soaked, but you use **tªrof** and say that you were very comfortable.

II. Cultural Examples

Some of the above are politeness protocols used in many cultures to a greater or lesser extent. There are, however, situations in which **tªrof** is pushed to the extreme and we will see a few examples of that.

Example 1: Invitation to a party

The **Jahªni** family has invited the **Gohari** family for an afternoon visit at around 3:00 p.m. In line with the cultural attitude, the Goharis arrive around 4:00 p.m. They greet the Jahªni family and have tea, cakes and fruits. Their visit lasts until 6:30 p.m. and at their departure, as it is close to dinner time, Mrs. Jahªni is going to **tªrof**. It means in this case to insist that "they stay for dinner and have a bad time", or "not to worry about having a bad time and share their small dinner". The Jahªnis know very well that their guests have another engagement but they still use **tªrof**.

Several cultural facts have been introduced:

- The guests do not necessarily arrive on time; in fact 30 minute delays or more are to be expected;
- generally, the main afternoon treats are cake, sweets, and fruit as opposed to any liquor;
- as the guests arrived late and they are leaving late, the **tªrof** about the dinner is in good order and to be expected;
- the modesty in **tªrof**, which means the usual put-down of the services that

you are offering, is noticed in the following:

/emshab shᵃmro bad begzarunid/

امشب شام رو بد بگذرونید.

(have a bad time at dinner tonight)

Another **tᵃrof** often used is when in spite of a lot of preparations for a large dinner the host says:

/shᵃme kuchaki bᵃ ham sarf konim/

شام کوچکی با هم صرف کنیم.

(let's share a modest dinner together)

Some answers would be on the order of:

/ejᵃze bedahid morkhas shavim/ /zahmat rᵃ kam konim/

اجازه بدهید مرخص شویم. زحمت را کم کنیم.

(allow us to take our leave) (lit. minimize our disturbing you)

/bᵃyad zahmat ro kam konim/

باید زحمت رو کم کنیم.

(we should relieve you from the bother!)

/bᵃ ejᵃzeye shomᵃ behtare zahmat nadahim/

با اجازهٔ شما بهتره زحمت ندهیم.

(with your permission, it is best not to disturb you)

Example 2: Between two friends

A woman meets an old friend who is wearing a beautiful dress, and pays her a compliment. The friend measures five sizes larger than she does, but still uses **t^{a}rof** by saying **/pishkesh/** پیشکش (you are welcome to have it), or (it is yours if you like it); this can often continue to /kh^{a}hesh mikonam/ خواهش میکنم(please), and /gh^{a}bele shom^a r^a nad^{a}rad/ قابل شما را ندارد (you are worth much more than this). The answer to **/pishkesh/** پیشکش is usually a kind smile and a mild refusal by saying

/be tane shom^a ghashange/ به تن شما قشنگه (it is beautiful on you), or

/be shom^a bar^{a}zande ast/ به شما برازنده است (it shows well on you), or

/be shom^a miy^{a}d/ بشما میاد (it is becoming to you)

Example 3: Cab driver and the passenger

With a cab driver, a newcomer to Persian culture will notice that after a truly friendly exchange through a long ride, the driver might "refuse" to receive payment from a passenger.

Far from indicating a completely hypocritical attitude, these forms of t^{a}rof offer a true choice, and it remains up to the one party to accept the offer or to find the right words to thank and show appreciation for the kindness of the other. The dynamic involved is the interesting feature of **t^{a}rof**, since it is not to be considered a one-sided effort but rather one that is reciprocated, in an exchange, by the other party. If both parties are modest and giving then no one will lose by offering. In this example, the situation will normally end with the passenger leaving a good tip for the driver.

III. Key Vocabulary and Expressions

The following is a list of the most commonly used expressions in **t^{a}rof**. The teacher might like to add to it as the class progresses.

KEY VOCABULARY & EXPRESSIONS

لغتها و اصطلاحات لازم

/ekhtiy^{a}r d^{a}rid/	اختیار دارید	lit. you control, power to you, as you like polite disagreement, "No" but as you wish
/amr befarm^a'id/	امر بفرمائید	lit. command your order, your command is my desire
/b^a ej^{a}ze/	با اجازه	with your permission
/b^{a}she khedmatetun/	باشه خدمتتون	you are welcome to keep it
/b^a'ese zahmat/	باعث زحمت	to cause trouble, to disturb
/bad begzarunid/	بد بگذرانید	lit. spend uncomfortable time
/beruye chashm/~/bechashm/	بروی چشم / بچشم	lit. on my eyes, of course, certainly, with pleasure
/barge sabz/	برگ سبز	green leaf, a small gift, a token
/befarm^a'id/	بفرمائید	please
/be tane shom^a ghashange/	[1] به تن شما قشنگه	it looks nice on you
/be shom^a bar^{a}zande ast/	[1] به شما برازنده است	it shows well on you, it is becoming
/be shom^a miy^{a}d/	[1] بشما میاد (میاید)	it is becoming to you
/pishkesh/	پیشکش	you are welcome to have it
/ta'^{a}rofi/	تعارفی	a gift, a present
/ta'zim/	تعظیم	lit. make the other more important, bowing, making a reverence
/taghdim/	تقدیم	this is for you (offering)
/takrim/	تکریم	to honour someone, honouring
/tav^{a}zo'/	تواضع	modesty
/ch^{a}ne zadan/	چانه زدن	to bargain for a lower price
/chasm/	چشم	lit. eye, certainly, yes with respect

/chashm rowshani/	چشم روشنی	gift to someone after a long absence
/chashme mª rowshan/	چشم ما روشن	you illuminate our eyes
/khejªlat midahid/	خجالت میدهید	lit. I am embarrassed by your kindness, you are too kind
/khªhesh mikonam/	خواهش میکنم	please
/dar lafªfe/	در لفافه	in a subtle way, indirectly
/zahmat rª kam kardan/	زحمت را کم کردن	not to disturb any further
/salªmat bªshid/	سلامت باشید	I wish you good health
/shekaste nafsi/	شکسته نفسی	humility
/shomª tªje sare mª'yid/	شما تاج سرمائید	lit. you are my crown, my due respect
/sªhebkhªne/	صاحبخانه	host or hostess, landlord
/ghazªye mokhtasar/	غذای مختصر	lit. small meal, modest meal
/ghazªye kuchak/	غذای کوچك	small meal
/ghªbele shomª rª nadªrad/	قابل شما را ندارد	lit. this is not worth as much as you are, you are worth more than this
/ghªbeli nadªre/	قابلی نداره	it is not worth much
/kucheke shomª hastam/	کوچك شما هستم	lit. I your junior, my due respect
/mobªrak/	مبارك	congratulations, best wishes
/morkhas/	مرخص	lit. excused, excused to leave
/mamnun/	ممنون	much obliged, thank you
/manzele khodetªne/	منزل خودتان است	it is your own home
/mehmªn dªri/	مهمانداری	hospitality
/mehmªn navªzi/	مهمان نوازی	caring hospitality
/mizbªn/	میزبان	lit. tends the table, host
/mihmªn/ ~ /mehmªn/	میهمان / مهمان	guest
/nªno namak/	نان و نمك	bread and salt
/nªno namak khorde/	نان و نمك خورده	indebted
/yek donyª mamnun/	يك دنيا ممنون	thanks a whole world

---

1. Notice two different ways of writing these word, for more detail refer to the section on Writing:

بشما ~ به شما
بتن ~ به تن

SITUATION 1

/mihm^{a}ni/ میهمانی (party, reception) ~ /mehm^{a}ni/

مهمانی

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

/mehm^{a}ni/ مهمانی (party), comes from the expression **/mehm^{a}n/** مهمان or **/mihm^{a}n/** میهمان (guest), and thus it really means a **guest** gathering. It is important to point out that the use of this expression is a meaningful indication of the significance of guests' status in the Iranian culture. Persian literature abundantly treats the subject with anecdotes and tales to illustrate and teach the best ways of treating a guest in your home. The underlying idea is that you have to make your guests as comfortable as possible, provide them with the best things you can, refuse nothing to them, make them feel as welcome as possible, give them the place of honor in your home, not contradict them, entertain them with jokes, news, and everything you can, never speak about the aftereffects of too much food, sweets, and other eatables, never show hurry or indicate that you have other things to do, never obviously watch what they eat, but always fill their plates with what you have carefully prepared for them to taste. An indication of the highest degree of the guest's status for the host is that some people would go as far as offering things that they can hardly afford for their own well-being. **/mehm^{a}n nav^{a}zi/** مهمان نوازی (kind and attentive reception of guests), and **/mehm^{a}nd^{a}ri/** مهمانداری (good hospitality) are considered to be highly valuable qualities.

The guest **/mehmᵃn/** مهمان on the other hand, is not under any obligation to bring anything, do anything, or help with any of the chores. The only expectation of the guest is a non-critical and easygoing attitude so as to spend the time enjoying the visit. Most people still bring flowers or cakes the first time they are invited to someone's home. When a guest is invited to share a meal, this symbolizes the offering of **/nᵃno namak/** نان و نمک (bread and salt), which means acceptance into a family home and thus into the good favor of the host. In return, the obligations on the guest are basically the same: to be thankful, to return their kindness with the same or better treatment, and not to express anything negative about the host and his family at the party or at any time in the future. The expression **/nᵃno namak khorde/** نان و نمک خورده (lit. the one who has eaten someone's bread and salt, indebted) generally refers to a person who has received assistance and kindness from another person, and who is under obligation to be grateful for it.

The expression and its use: The expression **/mehmᵃni/** is often used with other identifiers to indicate the kind of party that is being referred to, e.g.:

/mehmᵃniye fᵃmili/	مهمانیِ فامیلی	(family reception),
/mehmᵃniye rasmi/	مهمانیِ رسمی	(official party, black-tie),
/mehmᵃniye edᵃri/	مهمانیِ اداری	(office party),
/mehmᵃniye khodemuni/	مهمانیِ خودمونی	(informal party),
/mehmᵃniye nahᵃr/	مهمانیِ نهار	(luncheon),
/mehmᵃniye shᵃm/	مهمانیِ شام	(dinner party),
/mehmᵃniye asr/	مهمانیِ عصر	(afternoon party),
/mehmᵃniye ba'daz zohr/	مهمانیِ بعد از ظهر	(afternoon party),

/mehm^{a}niye ch^{a}yo shirini/ مهمانیِ چای و شیرینی (tea party),

/mehm^{a}niye p^{a}gosh^a/ مهمانیِ پاگشا (initiation party for the newly weds).

Notice the use of the expression **/majles/** (reception, assembly):

/majlese aghd/	مجلسِ عقد	(the religious wedding reception)
/majlese arusi/	مجلسِ عروسی	(the wedding reception)
/majlese khatm/	مجلسِ ختم	(service held for the dead, lit. finishing, this expression refers to the reading the Holy Koran in its totality, in commemoration of the dead.)
/majlese az^a d^{a}ri/	مجلسِ عزا داری	(mourning service)
/majlese sowgov^{a}ri/	مجلسِ سوگواری	(mourning service)

Mourning services and commemoration receptions are never referred to by the expression **/mehm^{a}ni/** مهمانی ; therefore, a more formal term **/majles/** مجلس is used in those cases. The guest list for a party usually includes people of all ages, and different generations are seldom separated by invitation to a party. Children are welcomed along with grandparents; once at the party, of course, people tend to group together by age, leaving the place of honor and the most comfortable seats to the eldest. People naturally hesitate to bring children to mourning services and they are generally excluded from most office parties **/mehm^{a}niye ed^{a}ri/** مهمانیِ اداری as well as what is referred to as **/mehm^{a}niye rasmi/** مهمانیِ رسمی. Although if not specifically indicated, it is considered as an optional issue to be decided by the parents. **T^{a}rof** is sometimes used even when the host is trying to indicate that children are excluded from an official party. A statement might start by complimenting the parents on the nice upbringing of their children and how socially well-behaved they are, and ends with an expression of concern about their getting bored at such an official party that you are planning.

Wedding parties are traditionally a place of joy and amusement for the children. Whenever an attempt is made to keep children away (either for economic reasons, if the wedding takes place at a hotel or in order to keep a very large party as quiet as possible), many parents still feel justified in bringing their children.

Scenarios

سناریو A

"داوید" (بفارسی داوود) ، شما در تهران کار میکنید و به منزل یکی از همکاران خود دعوت شده اید. ازمنشی دفتر سئوال کرده اید و بشما توصیه کرده که چون بار اوّل است آنجا میروید بد نیست دسته گلی نیز ببرید. بار آخریکه منزل یکی از دوستان ایرانی خود دعوت داشتید ، خانم او انقدر اصرار کرد که مجبوراً برای شام ماندید. بعداً فهمیدید که گویا فقط تعارف بوده. امشب که برنامهٔ دیگری در پیش دارید جواب تعارف را چگونه خواهید داد که برای شام نمانید؟

David, you are working in Teheran, and you have been invited to a party at the home of one of your co-workers. You have checked with the office secretary and she has let you know that since this is the first time you are going to their home a bunch of flowers would be very appropriate. Last time you were invited to the home of an Iranian friend of yours, his wife insisted so much that you ended up staying for dinner. You have now learned that your friend's wife was just using **t^{a}rof** in what appeared to you a very strong insistence for you to stay. You have made other plans for this evening. HOW ARE YOU GOING TO USE PROPER T^{a}ROF IN RETURN THIS TIME AND NOT STAY FOR DINNER?

سناریو B

"لیلا" ، شوهرتان چند نفر از همکارانش را به چائی دعوت کرده است. همان شب شام میهمانی فامیلی دارید وبرادرزادهٔ خود "جمشید" راهم دعوت کرده اید. خیلی مایلید او را به "داوود" دوست امریکائی شوهرتان معرفی کنید زیرا "جمشید" درکارهای معاملاتی است ودنبال شریك امریکائی میگردد و شما فکر میکنید بهم میخورند. چطور اصرار خواهید کرد که "داوود" بماند وفکر نکند تعارف میکنید؟

Leylª, your husband has invited some of his colleagues for afternoon tea. The same evening you are having a dinner party for a few members of your family. You have invited your nephew **Jamshid** to come for dinner and you are hoping to introduce him to **David**, the American friend of your husband. Jamshid is a businessman and is looking for an American partner, and you think they are a good match. HOW ARE YOU GOING TO INSIST that David really stays for dinner and does not believe that YOU ARE ONLY GOING THROUGH THE TªROF PROTOCOL?

VOCABULARY & EXPRESSIONS

Scenario لغتها و اصطلاحاتِ سناریو

/emshab/	امشب	tonight
/bad nist/	بد نیست	lit. it is not bad, it is appropriate
/barnªme/	برنامه	program, plan
/ba'dan/	بعداً	afterwards
/beham mikhorand/	بهم میخورند	they are a good match
/towsiye/	توصیه	to advise, recommendation
/chª'i/	چائی	tea
/dar pish dªshtan/	در پیش داشتن	to have ahead to do
/daste gol/	دسته گل	bouquet, bunch of flowers
/daftar/	دفتر	office
/rafto ªmad/	رفت و آمد	lit. come and go, socializing
/shªm/	شام	dinner
/shab/	شب	night, evening
/sharik/	شریك	partner
/faghat/	فقط	only
/kªre mo'ªmelªti/	کار معاملاتی	business
/guyª/	گویا	apparently, it seems
/mªndan/	ماندن	to stay, remain
/mªyel/	مایل	inclined, desirous, hoping
/majburan/	مجبوراً	obligatorily
/monshi/	منشی	secretary
/hamkªr/	همکار	co-worker

COMPOSITION TOPICS

Choose one of the following topics

1. What do you think about the way Iranians receive guests, and their degree of hospitality? What are some of the advantages or disadvantages of an extreme **t^{a}rof** in /mehm^{a}n nav^{a}zi/?

2. Describe an imaginary party in Iran, based on what you have read about it. Start by answering When, Where, Why, What, and How questions about it, and then give your own description of it.

3. Write a friend about your impressions of Iranian social life; compare and contrast with those of your own country. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare a family party in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the **t^{a}rof** between the host and the guest.

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. آیا با نوع مهمانداری وپذیرائیِ ایرانی موافق هستید یا مخالف ؟ فوائد و زیان تعارف زیاد در مهمان نوازی چیست ؟ توضیح بدهید چرا؟

۲. با آنچه در کلاس یاد گرفته اید یك مهمانی در ایران را مجسّم کنید و شرح بدهید. اوّل بسئوالات زیر پاسخ دهید: کِی ؟ کجا ؟ چرا ؟ چه ؟ چطور؟ و بعد عقیدهٔ خود را بیان کنید.

۳. در نامه ای بدوستتان در مورد رفت و آمد بین مردم در ایران بنویسید وآنرا با مملکت خود مقایسه کنید. سعی کنید با صحبت در بارهٔ چند نکتهٔ جدید ومتفاوت که تازه یاد گرفته اید توجه او را جلب کنید.

۴. شرحی در بارهٔ مهمانی فامیلی بنویسید و آنرادر امریکا و در ایران با هم مقایسه کنید. تعارف بین مهمان و میزبان را بدوستی که با آن آشنائی ندارد توضیح بدهید.

VOCABULARY & EXPRESSIONS*

For composition topics لغتها و اصطلاحاتِ سئوالاتِ کتبی

/ᵃshnᵃ'i dᵃshtan/	آشنائی داشتن	to be acquainted with
/asli/	اصلی	main, true, most important
/enshᵃ/	انشاء	an essay, a paper
/bahs/	بحث	discussion
/pᵃsokh/	پاسخ	answer
/tavajjoh/	توجّه	attention
/towsif/	توصیف	describe
/towzih/	توضیح	explanation
/towzih dᵃdan/	توضیح دادن	to explain
/jadid/	جدید	new
/jalb/	جلب	attract
/dekhᵃlat/	دخالت	interfere
/ziyᵃn/	زیان	damage, disadvantage
/sharh/	شرح	description
/aghideye khod/	عقیدهٔ خود	your opinion
/farhang/	فرهنگ	culture, civilization
/favᵃ'ed/	فوائد	benefits, advantages
/motefᵃvet/	متفاوت	different
/mojassam kardan/	مجسّم کردن	to imagine
/mokhᵃlef/	مخالف	different
/mokhtalef/	مختلف	different, diverse
/moghᵃyese/	مقایسه	comparison
/moghᵃyese kardan/	مقایسه کردن	to compare
/nᵃme/	نامه	letter
/nokte/	نکته	point

***Notice:** most of this vocabulary should be known to the students if they have worked through previous units.

SITUATION 2

/shofor t^{a}ksi va mos^{a}fer/ شوفرتاکسی و مسافر

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

Taxicabs are both available in the streets or, for a higher fee, they may be called to pick you up at your home. A cab driver may choose to pick up other passengers as he drives towards your destination. With some slight differences, taking a taxi in Iran or one that is driven by an Iranian in the U.S. is very similar to a cab ride in any other country, until it gets to the **t^{a}rof**.

The following scenarios are based on true everyday life **t^{a}rof,** in Iran and among Iranians everywhere in the world. This situation has been selected at random, but there are many other cases where similar **t^{a}rof** is used. For example in a store where you have tried to bargain the price of an item down, the shopkeeper may tell you:

/ekhtiy^{a}r d^{a}rid gh^{a}beli nad^{a}re/ اختیاردارید قابلی نداره (please accept if you wish, it is not worth much)

/gh^{a}beli nad^{a}re/ قابل شما را نداره (lit. it does not commensurate with your worth, it is not much to be given to you)

/b^{a}she khedmatetun/ باشه خدمتتون (you are welcome to keep it)

/befarm^{a}yid m^{a}le shom^a/ بفرمائید ، مال شما (please, it is yours)

/bebarid pulesham nadid/ ببرید، پولشم ندید (you may take it, no need to pay for it)

/ekhtiy^{a}r d^{a}rid moteshakkeram/ اختیار دارید متشکّرم (no, thank you very much)

Scenarios

سناریو A

شوفر تاکسی - شما مسافر خود را بمقصد رسانده اید و درضمن صحبت فهمیده اید اهل "واشنگتن" است. شما هم "واشنگتن" بوده اید و این یك کم انگلیسی خودتان را آنجا یاد گرفته اید هنوز هم چند تا دوست و آشنا و فامیل آنجا دارید. این آقا مسافر جالب و خوش صحبتی است و میخواهید باو احترامی بگذارید. بچه تعارفی از گرفتن کرایه خواهید گذشت؟ و بالاخره چطور پول قبول خواهید کرد؟

Cab Driver: You have just taken your passenger to his destination. You have learned in talking with him that he is from Washington DC, where you have learned your English and you still have some good friends and family. It has been interesting to meet this passenger, you have had a nice conversation with him, and you want to use **tªrof** with him on the fare he owes you. HOW WILL YOU POLITELY REFUSE TO ACCEPT PAYMENT? WHEN DO YOU DECIDE TO ACCEPT PAYMENT?

سناریو B

مسافر - شما در تهران هستید و یك تاکسی شما را بمقصد خود رسانده است . در ضمن صحبت فهمیده اید که شوفر تاکسی امریکا رفته در آنجا فامیل دارد و اخیراً نیزبرای دیدن آنها آنجا بوْده است. پس با هم خیلی حرف زده اید امّا عجله دارید بجلسهٔ خود برسید ومیخواهید هر چه زودتر کرایه را بپردازید و بروید. مسئلهٔ تعارف در پیش است و شوفر نمیخواهد پول قبول کند. چطوراصرار خواهید کرد و جواب تعارف او را چگونه خواهید داد که هر چه زودتر کرایه راقبول کند؟

Passenger: You have been taken to your destination by a cab driver in Teheran. You have learned that he has been to the U.S. and has some family in Washington DC, and has visited them recently. So you have had a good conversation with him, but you are in a hurry to attend a meeting and therefore wish to pay the driver without delay. However, there is a cultural matter of **t^{a}rof**, whereby the driver refuses payment until you really insist. HOW WILL YOU DO THIS AND GET HIM TO TAKE PAYMENT AS QUICKLY AS POSSIBLE?

VOCABULARY & EXPRESSIONS

Scenario لغتها و اصطلاحاتِ سناریو

/ehter^{a}m/	احترام	respect
/ehter^{a}m goz^{a}shtan/	احترام گذاشتن	to be respectful
/akhiran/	اخیراً	lately, recently
/ahl/	اهل	native of, resident of
/pul/	پول	money
/t^{a}xi/	تاکسی	taxicab
/jalese/	جلسه	meeting
/chant^a/	چند تا	a few
/chand mishe/	چند میشه	how much is it?
/harf zadan/	حرف زدن	to speak
/khej^{a}lat nadahid/	خجالت ندهید	please, do not oblige me
/kheyli mamnunam/	خیلی ممنونم	I am very thankful
/shofor/	شوفر	driver
/ker^{a}ye/	کرایه	fare
/gozasht/	گذشت	waive one's claim, remission
/gofto gu/	گفتگو	conversation
/mos^{a}fer/	مسافر	passenger
/maghsad/	مقصد	lit. goal, destination
/v^{a}ghe'an/	واقعاً	really, truly
/har che zudtar/	هر چه زودتر	as soon as possible
/hanuz/	هنوز	still

COMPOSITION TOPICS

Choose one of the following topics

1. Write an essay in which you compare and contrast the situation between a cab driver and a passenger in the U.S. and in Iran. Discuss the different ways that the passenger could have acted or things he could have said.

2. Describe the **t^{a}rof** in a jewelry store, where you are trying to get a good bargain. Discuss and compare the salesperson's attitude with the customer in your own country or in the U.S.

3. Write to a friend about the general approach to polite social protocol in Iran. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Do you understand the underlying concept in **t^{a}rof**? Enumerate some of the reasons behind **t^{a}rof** and describe some of the positive features about it.

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. انشائی بنویسید و مسافر و شوفر تاکسی را در امریکا و در ایران با هم مقایسه کنید. کارهای مختلفی که مسافر میتوانست بکند و چیزهائی را که میتوانست بگوید شرح دهید.

۲. دربارهٔ تعارف در یك مغازهٔ جواهر فروشی بعد از اینکه چانه زده اید توضیح بدهید. رفتار و گفتار این فروشنده را با فروشنده ای در مملکت خود یا در امریکا مقایسه کنید.

۳. در نامه ای بدوستتان در بارهٔ تعارف در ایران بنویسید وآنرا با مملکت خود مقایسه کنید. سعی کنید با صحبت در مورد چند نکتهٔ جدید ومتفاوت توجّه او را جلب کنید.

۴. آیا موضوع تعارف را متوجّه شده اید؟ چند دلیلِ تعارف را نام برده و تعدادی از فوائد آنرا توضیح بدهید.

UNIT FOUR

FAMILY
&
SOCIETY

EDUCATING and TRAINING

/ta'limo tarbiyat / تعلیم و تربیت

UNIT FOUR OUTLINE

Underlying Concept: FAMILY & SOCIETY خانواده و اجتماع

Key Concept: TA'LIMO TARBIYAT تعلیم و تربیت

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EDUCATING and TRAINING

/ta'limo tarbiyat / تعلیم و تربیت

CHILDREN IN IRAN

فرزندان ایران

Introduction: To understand children's training and education in Iran, it is necessary to examine the social system and the structure of the family. In this chapter, the Iranian family will be examined more closely. The emphasis, however, will be on those characteristics which have a significant bearing on how children are trained and educated from an early age.

There has been little systematic research on the family system and child-rearing practices in Iran. However, the available literature suggests that, like the social system, the Iranian family system is patriarchal and authoritarian (Arasteh, 1970; Fazel, 1978; Nyrop, 1978). According to scholars, pre-Islamic Iran was characterized by a fairly rigid social class system with almost no social mobility. Following the overthrow of the Sassanid dynasty by the newly converted Moslem Arabs, Iranians accepted Islam, its new ideology and its value system, but they did not give up their cultural heritage; rather, they were able to incorporate many of their traditional values into the new culture. Moreover, they were able to exert considerable influence over their conquerors. The social system in Iran remained the same, despite the fact that Islam called for social equality. Although over the years significant changes have occurred in the family system in Iran as a result of Western influence, many families still continue to adhere to traditional values and practices.

SOCIAL ISSUES &

Special Trends

1 • **Family System:** In the traditional Iranian family, roles and responsibilities are well-defined. The father is the undisputed head of the family, commanding respect and obedience from other members of the family; the mother is typically permissive and emotionally attached to her children, and is the source of affection and comfort for them. She does not openly challenge her husband's decisions or authority; rather she reminds her children of their father's importance and admonishes them to respect and obey him (if she expresses disagreement with her husband's decisions, she does it when the children are not around).

2 • **Child-rearing Practices:** Child-rearing practices in Iran are characterized by an emphasis on conformity to familial and social norms and dependence (Arasteh, 1970; Razavieh & Hosseini, 1972; Sh. Madanipour & Falender, 1980). Children are taught from an early age to obey and respect their elders, especially their teachers and fathers. Despite the restrictions and discipline imposed on them, children receive a great deal of affection, particularly during their early childhood, from their parents, grandparents, and other relatives.

From an early age, the child is taught that his or her identity is intertwined with the identity of the family as a whole, and that his behavior and actions could have grave consequences for the family's reputation. Iranian children remain an intimate part of their families throughout their lives, and they are under no pressure to leave the home. The strong emphasis on the family is characteristic of Iranian families across the social strata, and Islamic values and teachings also emphasize and encourage family ties and strong respect for parents.

In recent decades, Iran has gone through many social changes. Social institutions, including the family, have experienced some degree of modernization.

However, only a small number of upper- and middle-class families living in the major cities have adopted Western cultural values, while the majority of Iranian families still adhere strongly to the traditional norms and values. Within the family, some interrelationships have changed: the mother has gradually gained more power, and has taken a more active part in the decision-making process in the family. Although the father remains the head of the household, responsible for the well-being of his family, he has become more free to express emotions toward his children. He is also more likely to help his wife with the household chores, something that was traditionally considered solely the responsibility of the "woman of the house". Grandparents no longer enjoy the power and status afforded to elders in traditional households. For example, in the past, when a couple had a baby, the husband's parents chose the child's name. If the couple lived in a different part of the country, they had to contact the child's paternal grandparents and ask their permission to choose a name for the child.

3 • **Early Education:** Young children in traditional family settings receive much of their early education and moral training from their parents, especially their mothers. Thus, depending on the degree of the mother's own education and background, the child develops in a variety of different ways. The common general attitude, however, is to teach them respect for adults, especially their own father and grandparents, and later their teachers. In more religious families and in order to ensure that children grow up with sound values and religious teachings, the mother or other relatives take the children to religious gatherings such as **/ro:ze/** روضه (commemoration of martyrdom and prayer sessions), and **/sofre/** سفره (commemoration of the saints) from an early age. Some families hold religious meetings and prayers in their homes at certain times, for example, in the month of **/moharram/** محرّم (first month of the lunar calendar, the month of the martyrdom of the Holy Prophet's family) and the month of **/ramaz^{a}n/** رمضان (the month of fasting) during which children are encouraged to participate and listen to the lectures and prayers. Thus, they gradually learn the basic concepts of their religion and its values and codes of ethics. When boys reach school age, the father assumes more responsibility in their training by taking them to social gatherings and meetings more often. Note that these practices vary depending on social class and the level of the parents' own education and childhood experience.

4 • Preparing for school: Preparing the child to start school as he or she reaches school age is one of the major tasks of an Iranian mother. Most families do not send their children to nursery school, pre-school, or kindergarten, so for many children the first day of school is a very difficult time. In some cases, mothers stay in school all day to help their children overcome their fears and adjust to the new environment. Going to school for the first time marks the beginning of the separation process. From that point on, the educational institution takes over the process of socializing and training the child, and preparing him or her to become a useful member of the society.

5 • Before modernization: Until the early nineteenth century, the educational system was mostly associated with the religious institutions. The major goal of education was to teach children basic reading and writing skills and knowledge of religious principles, as well as basic mathematical operations necessary to carry out daily living or job-related tasks. Since women were not required to perform any major social functions outside the home, literacy was not considered absolutely necessary for them. It should be noted, however, that some parents who wanted their daughters be able to read the Koran hired private tutors to teach them reading and sometimes writing skills. Their education was usually limited to reading the Holy Koran and prayer books in Arabic. The parents would either employ a private tutor or the father would teach his daughters himself.

In those days the clergy, called **/mollā/** ملّا, were responsible for educating young boys. Classes were usually held in mosques, religious schools, or at the teacher's house. These classes were referred to as **/maktab/** مکتب or school, and were known by the name of the teacher. Students attended these local schools for several years and then if they wanted to further their education, they entered the more formal religious school **/hozeye elmiye/** حوزهٔ علمیّه where they studied various subjects such as philosophy and mathematics. Women were barred from attending both the **/maktab/** مکتب and the religious school **/hozeye elmiye/** حوزهٔ علمیّه.

6 • Discipline and punishment: In the past, aside from keeping discipline and order at school, the teaching institutions tried to monitor students' activities outside as well as inside schools. For example, a school principal would punish a pupil for misbehaving at home or in the neighborhood after school hours. Sometimes parents would inform the teacher or the principal about their child's behavior at home, and the teacher or principal would punish the child. In some extreme cases, the valuable and positive aspects of discipline and order had become tainted with corporal punishment. These ranged from a slap in the face **/si:li/** سیلی or **/keshide/** کشیده to a beating on the palm of the hand **/kafe dasti/** کف دستی or the feet **/falak/** فلک with a stick. Among Western countries, some parallels could be drawn with the British upbringing of the young boys. Most boys were physically punished at least once during their early school years. However, over the past several decades, physical punishment have been ruled out and the schools have restricted their roles to academic training, no longer punishing children for their infraction of familial or social rules (in accordance with the modernization efforts of **Reza Shah Pahlavi** رضا شاه پهلوی , see below). Nowadays, parents can file formal complaints or take legal action against any teacher or school official who puts a hand on their children.

7 • After modernization: Iran's educational system has undergone major reform over the past several decades. In the nineteenth century a few schools were established which were administered by the government, but for the most part the religious institutions remained in charge of educating the young. In 1851, the first government-operated school was established by ناصرالدّین شاه قاجار **Nasereddin Shah Gh^{a}j^{a}r**'s prime minister امیرکبیر **Amir Kabir**, in response to the needs of educated government personnel and their families. This school, called **/d^{a}rol fonun/** دارالفنون (House of Arts and Science), remained the only institution of higher learning for many years. Eventually the number of government-run or public schools **/mad^{a}rese dowlati/** مدارس دولتی increased, and the first Ministry of Education was founded in 1855. At the same time, several schools established by foreign missionaries were operating in some major cities in Iran, attended mostly by Armenians, Christians, and children from foreign countries. It was not until the establishment of an Education Council in 1897 that the foundation of the present Iranian educational system was laid down, using the French system as a model.

Despite significant changes in the educational system, women still had limited educational opportunities. It was during Reza Shah Pahlavi's رضا شاه پهلوی reign (1925-1941) that the first coeducational school was established. Throughout his rule, Reza Shah attempted to establish a secular system, where the religious institutions had little or no involvement in the country's affairs. To achieve his goal of modernizing Iran, he tried to establish a strong centralized government, emphasize separation of church and state, and weaken the authority of religious institutions; he liberated women from wearing the veil **/chᵃdor/** چادر , and established an educational system modeled after the French system. Reza Shah focussed his attention on improving secondary and higher educational programs, paying little attention to elementary schools. After he abdicated, his son, **Mohammad Reza Shah Pahlavi** محمّد رضا شاه پهلوی, continued his policies. During his reign (1941-1979), women received the right to vote, significant changes in the educational system occurred, and more attention was paid to elementary school programs. The Literacy Corps, a country-wide literacy campaign was organized **/mobᵃreze ba bisavᵃdi/** مبارزه با بیسوادی (campaign against illiteracy) with the goal of eradicating illiteracy **/bisavᵃdi/** بیسوادی throughout the country.

8 • Formal Education: Presently, the educational system in Iran provides for twelve years of education, divided into five years of **/dowreye ebtedᵃ'i/** دورهٔ ابتدائی (elementary education), which admits children who have reached and completed six years of age; and three years of guidance cycle **/dowreye rᵃhnamᵃ'i/** دورهٔ راهنمائی ; and four years of secondary cycle whether **/amali/** عملی or **/nazari/** نظری, described below. Higher education is offered in universities **/dᵃneshgᵃh/** دانشگاه , and Institutes of Higher Education **/mo'aseseye ᵃmuzeshe ᵃli/** مؤسسهٔ آموزشِ عالی in various fields of study. The Institutes of Higher Education may offer undergraduate **/lis^{a}ns/** لیسانس, Masters level **/fowghe lis^{a}ns/** فوق لیسانس; and Ph.D. level **/doktor^{a}/** دکتری courses of study. The undergraduate degree is based on a four-year program, a Master's degree فوق لیسانس usually requires one or two years of study above the bachelor's degree لیسانس, and a doctoral degree دکتری requires two or more years of study beyond the master's degree. In dentistry, medicine, and veterinary medicine, there are no intermediate degrees; rather, the students receive a doctoral degree after completing several years of study which varies from one university to another.

The elementary and guidance education are both free and compulsory. At the end of the first fifth year all pupils **/d^{a}nesh ^{a}muz/** دانش آموز take a national examination covering all the subject areas taught in elementary schools. Pupils who pass this examination receive a certificate **/tasdigh/** تصدیق, which permits them to enter the guidance cycle **/dowreye r^{a}hnam^{a}'i/** دورهٔ راهنمائی.

During the guidance cycle راهنمائی (roughly equivalent to American junior high school), pupils are observed and channeled into different types of education depending on their interests and abilities. At the end of the cycle, all students are required to take a national examination developed by the Ministry of Education and administered by the provincial educational authorities. Depending on their scores and their educational advisors' recommendations, they become eligible to continue their education in an academic **/nazari/** نظری or vocational/technical **/amali/** عملی branch of the secondary cycle (high school). The academic branch /nazari/ نظری of the secondary cycle offers five courses of study:

1. **/olum va riy^{a}ziy^{a}t/** علوم و ریاضیات science and mathematics
2. **/olume tabi'i/** علوم طبیعی natural sciences
3. **/adabiyy^{a}to honar/** ادبیّات و هنر literature & arts

4. **/olume ejtem^a'i va eghtes^{a}di/** علوم اجتماعی و اقتصادی social science & economics

5. **/khadam^{a}t/** خدمات services

In all above "courses of study" the curriculum includes some similar material on basic subjects and some new material emphasizing the specific course of study. Thus, without fully neglecting all other subject matters, students receive more intensive courses in their area of specialization . This area of concentration serves as a basis for study at the university level.

At the end of the secondary cycle, students take another national examination **/emteh^{a}n nah^a'i/** امتحان نهائی. Those who pass this examination receive a high school diploma (**/diplome dabirest^{a}n/** دیپلم دبیرستان), and become eligible to take competitive college entrance examinations **/konkur d^{a}neshg^{a}h/** کنکور دانشگاه. The university course they wish to pursue must be relevant to their specialization at the high school level. From this point on, education is neither free nor compulsory, but financial assistance is available.

Students who meet the criteria for enrollment in a **/amali/** عملی (also called **/fanni/** فنّی) vocational/technical program will study only two more years beyond the guidance cycle دورهٔ راهنمائی . The vocational/technical branches are designed to train skilled workers and second-class technicians in agriculture, commerce, and industry. After completing the vocational/technical school and successfully passing the required examination, the student receives a technical-diploma called **/diplome honarest^{a}n/** دیپلم هنرستان (also called **/diplome fanni/** دیپلم فنّی). Those with such diplomas have limited opportunities to pursue university level education, although that opportunity is still available to them by going through Technology Institute **/anestitu teknolozhi/** انستیتو تکنولوژی and Polytechnic School **/politeknik/** پلیتکنیک in order to receive a bachelor's degree لیسانس .

The main issue in education remains the fact that during the most formative years of their lives, children are trained by parents and concerned family members to work toward becoming the best that they can. It is often observed that even illiterate parents do everything possible to send their children to school for better future opportunities. The rural community still remains the most affected by illiteracy and the least inclined toward formal schooling. Nevertheless, young people are praised for learning how to read and write, and for reading and reciting from the Holy Koran. In the last few decades, there has been a growing number of rural youth who have left their villages for the cities, and illiteracy is on the decline.

VOCABULARY & EXPRESSIONS

لغتها و اصطلاحات

/^{a}muzesh/	آموزش	teaching, instruction
/adabiyy^{a}to honar/	ادبیّات و هنر	literature and arts
/emteh^{a}n/	امتحان	examination, test
/bisav^{a}d/	بیسواد	illiterate
/bisav^{a}di/	بیسوادی	illiteracy
/parvaresh/	پرورش	development, training
/parvareshe khords^{a}l^{a}n/	پرورش خردسالان	child rearing practices
/tajdidi/	تجدیدی	retake-exam
/tarbiyat/	تربیت	education (formal and informal)
/tarbiyate khords^{a}l^{a}n/	تربیت خردسالان	early education, child education
/tasdigh/	تصدیق	certificate
/ta'lim/	تعلیم	training
/tanbih/	تنبیه	punishment
/ch^{a}dor/	چادر	the veil
/hozeye elmiye/	حوزهٔ علمیّه	formal religious school
/d^{a}nesh ^{a}muz/	دانش آموز	student
/d^{a}neshg^{a}h/	دانشگاه	university
/d^{a}rol fonun/	دارالفنون	House of Arts and Sciences
/dabest^{a}n/	دبستان	primary school
/dabirest^{a}n/	دبیرستان	high school
/doktor^a/	دکتری	Ph.D., Doctorate
/dowreye ebted^a'y/	دورهٔ ابتدائی	elementary education
/diplome dabirest^{a}n/	دیپلم دبیرستان	high school diploma
/diplome honarest^{a}n/	دیپلم هنرستان	technical school diploma
/reshteye amali/	رشتهٔ عملی	technical and vocational branch
/reshteye nazari/	رشتهٔ نظری	academic branch
/ro:ze/	روضه	martyrdom commemoration and prayers
/sofre/	سفره	lit. table cloth, this term has come to mean gathering for the commemoration of the saints

/si:li/	سیلی	slap on the face
/sh^{a}gerd/	شاگرد	student (also apprentice)
/olume ejtem^a'i/	علوم اجتماعی	social sciences
/olume eghtes^{a}d/	علوم اقتصادی	economic sciences, economics
/olume tabi'i/	علوم طبیعی	natural sciences
/olume riy^{a}zi/	علوم ریاضی	mathematical sciences, mathematics
/farzand^{a}n/	فرزندان	children
/falak/	فلك	beating on the feet with a stick
/fanni/	فنّی	technical
/fowghe lis^{a}ns/	فوق لیسانس	Masters degree
/k^{a}nune kh^{a}nev^{a}de/	کانون خانواده	family cell, family system
/keshide/	کشیده	slap on the face
/kafe dasti/	کف دستی	beating on the palm of the hand
/konkure d^{a}neshg^{a}h/	کنکور دانشگاه	college entrance examination
/lis^{a}ns/	لیسانس	undergraduate diploma
/mob^{a}reze/	مبارزه	fight, campaign against
/moharram/	محرّم	first month of the lunar calendar, the month of the martyrdom of Holy Prophet's family
/mohassel/	محصّل	student
/mad^{a}rese dowlati/	مدارس دولتی	public schools
/madrese/	مدرسه	school (usually elementary school)
/maktab/	مکتب	school
/moll^a/	ملاّ	the clergy
/mo'aseseye ^{a}muzeshe ^{a}li/	مؤسسهٔ آموزش عالی	Institute of Higher Education
/nah^a'i/	نهائی	final, terminal
/honarest^{a}n/	هنرستان	arts and crafts, technical

SITUATION 1

Hierarchy of authority

/mar^{a}tebe ghodrato nofuz/ مراتبِ قدرت و نفوذ

/pedar/ پدر (father), /m^{a}dar/ مادر (mother), /modir/ مدیر (director),
/n^{a}zem/ ناظم (principle), /mo'allem/ معلّم (teacher),
/sh^{a}gerd/ شاگرد (student)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

The hierarchy of authority is an important issue in the education of children in Iran. The chain of authority, as enumerated above, starts with the father and ends with the young student. The schools have been directly involved not only in the academic improvement of young people, but in all aspects of their upbringing, out-of-school behavior, and social manners. The name of the school a child has attended has not only academic implications but also a particular kind of behavior attached to it. Although the schools' authority in interfering with out-of-school activities has diminished (in the post-revolution era there has been some reversal of this situation), still the role of the school is more comprehensive than just teaching a number of subjects.

The widely used expression: **/ta'limo tarbiyat/** تعلیم و تربیت (education and training) indicates the close interconnection of the two concepts. The term **/tarbiyat/** تربیت means not only training, but developing the right kind of behavior, while the word **/ta'lim/** تعلیم by itself means education and training. Thus in combination, the expression literally means (education, training, and teaching how to behave).

In teaching students how to behave, **/nazm/** نظم (discipline, order) is considered to be of greatest importance since without harmony and order the learning process is hindered. The expression **/nªzem/** ناظم (lit. the one who establishes order, principal) is also derived from the same word /nazm/ نظم (order). Discipline and its most extreme aspect allowed for corporal punishment, which is no longer practiced at schools.

Scenarios

سناریو A

"مسعود" شمادرسال آخرراهنمائی هستید و خودتان را برای امتحان نهائی آماده میکنید. چون مایل هستید در دانشگاه رشتهٔ مهندسی بخوانید روی این امتحان خیلی زحمت میکشید تا بتوانید به دورهٔ نظری وعلوم ریاضی بروید. سال گذشته درجبر تجدیدی آورده بودید و نگرانید که در نظریهٔ معلّمتان تاثیر داشته باشد. چطوراو را قانع خواهید کرد که کارتان را جدّی گرفته اید تا در ارزشیابی بشما نظریهٔ مثبت بدهد؟

Mas'ud, your are in the last year of high school and are preparing for the national exam. Since you wish to go to the university for a degree in engineering sciences, you are working very hard for this exam. Last year, you had to retake for algebra and you are concerned that this might influence your teacher's recommendation. HOW ARE YOU GOING TO CONVINCE HIM THAT YOU ARE NOW WORKING SERIOUSLY in order to GET A POSITIVE OPINION (EVALUATION) FROM HIM?

سناریو B

معلّم : کلاس شما تازه تمام شده است و امروزعجله دارید هر چه زودتر بمنزل برگردید. "مسعود" یکی از ۲۵ شاگرد این کلاسِ سالِ آخرراهنمائی است و تقاضا کرده بعد از درس با شما صحبت کند. حدس میزنید دربارهٔ چه موضوعی باشد. شاگرد خوبیست امّا ریاضی او ضعیف است مخصوصاً برای رشتهٔ مهندسی. چگونه یکبار دیگر از قدرتِ نصیحت خود استفاده کرده و بدون اینکه از دانشگاه رفتن دلسردش کنید حقیقت امر را باو خواهید فهماند؟

Teacher: you have just finished teaching a class. You wanted to get home today as soon as possible after class. **Mas'ud** is one of your 25 students in this guidance cycle terminal class; he has been asking to speak with you after class and you have an idea of what this is all about. He is a very good student, but he is just not strong enough in math to go for engineering sciences. You know that he is receiving pressure from home to do so. HOW ARE YOU GOING TO USE YOUR AUTHORITY AND ADVICE once again, TELL HIM HOW IT IS without discouraging him completely from GETTING TO THE UNIVERSITY?

VOCABULARY & EXPRESSIONS*

Scenario لغتها و اصطلاحاتِ سناریو

/ªmªde/	آماده	prepared, ready
/ªmªde kardan/	آماده کردن	to prepare, to get ready
/arzesh yªbi/	ارزش یابی	evaluation
/ostªd/	استاد	professor
/amr/	امر	the order, the matter
/bargashtan/	برگشتن	return
/ta'sir/	تاثیر	effect
/tªze/	تازه	new, newly, just now
/tamªm/	تمام	complete
/tamªm shodan/	تمام شدن	to end, to finish
/tavªn va nofuz/	توان و نفوذ	lit. ability and influence, authority
/jabr/	جبر	algebra
/jeddi/	جدّی	serious
/hads/	حدس	guess
/haghighat/	حقیقت	truth
/khªndan/	خواندن	to read, to study, to sing, to call
/dar bªreye/	در بارهٔ	on the subject of, on
/dars/	درس	lesson, class
/dars khªndan/	درس خواندن	to study
/dars dªdan/	درس دادن	to teach
/dars gereftan/	درس گرفتن	to take lessons
/dar mo:red/	در مورد	on the subject, about
/del sard/	دلسرد	discouraged
/reshte/	رشته	lit. string, line or subject of study
/ruye/	رویِ	on
/zahmat keshidan/	زحمت کشیدن	work hard
/sªle ªkhar/	سال آخر	lit. the last year, terminal year

/s^{a}le gozashte/	سال گذشته	lit. the past year, last year
/za'if/	ضعیف	weak
/fahm^{a}ndan/	فهماندن	to make understand
/fahmidan/	فهمیدن	to understand
/ghodrat/	قدرت	power, authority
/kel^{a}s/	کلاس	class, classroom
/m^{a}yel hastid/	مایل هستید	you wish
/mosbat/	مثبت	positive
/makhsusan/	مخصوصاً	especially, specifically
/mo'allem/	معلّم	teacher
/mohandesi/	مهندسی	engineering
/nasihat/	نصیحت	advice
/nazariyye/	نظریّه	opinion
/negar^{a}n/	نگران	concerned, worried

***Notice:** for the user's convenience, most of the words and expressions used in the scenarios are represented here. However, only 30% of the above expressions should be new or less familiar to intermediate level students.

COMPOSITION TOPICS

Choose one of the following topics

1. Do you agree or disagree with the role of the school in the more personal education of its students? What are some of the advantages or disadvantages of such an approach?

2. Describe a teacher in a classroom in Iran, based on what you have read about teaching and education. Start by answering When, Where, Why, What, and How questions about it, and then give your own description of it.

3. Write a friend about your impressions of the Iranian approach to education; discuss "tracking", early specialization. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare a secondary school teacher in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the Iranian "principal's" authority and influence in the upbringing of young people.

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. آیا با دخالت مدرسه در تربیت شخصیِ دانش آموز موافقید یا مخالف؟ بنظر شما فوائد و زیانِ آن چیست؟

۲. با در نظر گرفتن آنچه در مورد تعلیم و تربیت خواندید یك معلّم را در کلاسی در ایران توصیف کنید. اوّل بسئوالات زیر پاسخ دهید: کِی؟ کجا؟ چرا؟ چه؟ چطور؟ و بعد نظر خود را شرح دهید.

۳. در نامه ای بدوستتان راجع به رویّهٔ ایرانیان در مورد تعلیم و تربیت بنویسید. دربارهٔ تعیین رشته درسالهای اولیّه بحث کنید و سعی کنید با صحبت در بارهٔ چند نکتهٔ جدید ومتفاوت که تازه یاد گرفته اید توجه او را جلب کنید.

۴. شرحی دربارهٔ یك معلّم دبیرستان درامریکا و در ایران بنویسید و آنها را با هم مقایسه کنید. بدوستی که با فرهنگ ایران آشنائی ندارد قدرت و نفوذ یك ناظم را در تربیت نوجوانان توضیح بدهید.

VOCABULARY & EXPRESSIONS*

For composition topics لغتها و اصطلاحاتِ سئوالات

/bahs/	بحث	discussion
/p^{a}sokh/	پاسخ	answer
/ta'yin/	تعیین	to determine, to ascertain
/ta'yine reshte/	تعیینِ رشته	determine the branch of study, "tracking"
/khords^{a}l^{a}n/	خردسالان	young children, young people
/dekh^{a}lat/	دخالت	interfere
/rav^{a}bet ejtem^{a}'i/	روابط اجتماعی	social relations, interactions
/raviyye/	رویّه	manner, approach
/ziy^{a}n/	زیان	damage, disadvantage
/s^{a}lh^{a}ye avvaliye/	سالهایِ اوّلیه	preliminary years
/shakhsi/	شخصی	personal, individual
/farhang/	فرهنگ	culture, civilization
/fav^{a}'ed/	فوائد	benefits, advantages
/motef^{a}vet/	متفاوت	different
/mokh^{a}lef/	مخالف	different
/mogh^{a}yese/	مقایسه	comparison
/mogh^{a}yese kardan/	مقایسه کردن	to compare
/nokte/	نکته	point
/nowjav^{a}n^{a}n/	نوجوانان	young people
/v^{a}bastegi/	وابستگی	attachment

* **Notice:** most of this vocabulary should be known to the students if they have worked through previous units.

SITUATION 2

Family guidance

/r^{a}hnam^{a}'iye f^{a}mily/ راهنمائیِ فامیلی

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

The influence of family guidance and approval is based on the ingrained cultural tradition in which young people strongly identify with the family cell as a single unit. In numerous poetry, prose and popular or folk songs, children are considered as different members of the same body. Reference is often made to the famous poem by **Sa'di** (1184-1290) author of *Golest^{a}n* and *Bust^{a}n*:

/bani ^{a}dam a'z^{a}ye yekdigarand/ بنی آدم اعضای یکدیگرند
Adam's children are parts of one body,
/ke dar ^{a}farinesh ze yek peykarand/ که در آفرینش زیك پیکرند
They were all created from one.
/cho ozvi bedard ^{a}varad ruzeg^{a}r/ چوعضوی بدرد آورد روزگار
Through life, if one member hurts,
/degar ozvh^{a} r^{a} nam^{a}nad ghar^{a}r/ دگرعضوها را نماند قرار
All other members agonize.

The poet has intended the whole humanity in this poem, however, it is often used to refer to the family as well as the family of mankind. During the life of an individual, especially in their young and formative years, the major driving force which rules their actions and decisions is the parents' happiness and satisfaction with their achievements. Consulting with parents and seeking advice is part of the pattern of love and respect for your family in trying to honor them with your actions.

Scenarios

سناریو A

"زهرا" شما دیپلم دبیرستان را گرفته اید و میخواهید وارد دانشگاه بشوید. در امتحان نهائی با معدّل ۱۲ روی ۲۰ قبول شده اید که قدری پائین است. پس باید برای کنکورِ دانشگاه بیشتر زحمت بکشید. در طبیعی ضعیف هستید و اگر میخواهید قبول شوید باید بیشترروی آن موضوع کار کنید. پدرتان فشار آورده که سخت کار کنید تا معدّلتان را بالا برده و بتوانید حتماً وارد دانشکدهٔ طبّ بشوید. چگونه راهی پیدا خواهید کرد که او را ازفکر طبّ منصرف کنید؟

Zahr^a, you have just received your high school diploma and are planning to go on for university studies. You have passed the final exam with an average of 12 out of 20, which is a little low. Thus, you need to study very diligently for the university entry exam. You are weak in natural sciences and you have to work much harder if you want to succeed that subject. Your father is pressing you to work hard in order to raise your average and get into medical school. HOW ARE YOU GOING TO FIND A WAY TO MAKE HIM CHANGE HIS MIND about Medical school?

سناریو B

آقای "پرویزی" دختر شما "زهرا" بسیار با هوش امّا قدری بازیگوش است. همان سر کلاس درسها را یاد میگیرد و در منزل با اینکه دراطاقش مینشیند اغلب مشغول کارهای دیگراست ودرس نمیخواند. درطبیعی نمرهٔ پائین آورده و برای تشویق او گفته اید حتماً باید دردانشکدهٔ طبّ قبول شود واین دستوراورا کلافه کرده است. چطور خونسردیِ خود را حفظ خواهید کرد وثابت قدم خواهید ماند تا بهتر کار کند؟ در ضمن چگونه حالیش خواهید کرد که بانمرهٔ بالا راحت تر میتواند هررشته ای را انتخاب کند؟

Mr. Parvizi, your daughter **Zahr^{a}** is very smart but does not pay enough attention to her school work. She understands and learns her lessons in class, so at home although she is closed up in her room, she is usually doing something else and not studying. She has received a low grade in natural sciences and in order to encourage her to work harder you have told her that you would like her to get into medical school. This has of course caused her great distress. HOW WILL YOU KEEP A STRAIGHT FACE AND MAINTAIN YOUR LIKING OF THE MEDICAL SCHOOL FOR HER, in order to force her to study seriously? and HOW WILL YOU CONVEY THE IDEA that in any event, her choice of other subjects will be easier, with good grades in sciences?

VOCABULARY & EXPRESSIONS

Scenario لغتها و اصطلاحاتِ سناریو

/aghlab/	اغلب	often, usually
/emteh^{a}ne nah^a'i/	امتحان نهائی	final exam
/entekh^{a}b/	انتخاب	choice
/entekh^{a}b kardan/	انتخاب کردن	to choose
/b^{a}zigush/	بازیگوش	playful, lack of attention
/b^{a}g^a bordan/	بالا بردن	to raise
/b^{a}hush/	با هوش	intelligent
/b^{a}yad/	باید	must
/be'in tartib/	باین ترتیب	in this way
/bar^{a}ye/	برای	for
/p^{a}yin/	پائین	down, low
/p^{a}yin ^{a}vardan/	پائین آوردن	to lower, to bring down
/p^{a}fesh^{a}ri kardan/	پافشاری کردن	to insist
/tashvigh kardan/	تشویق کردن	to encourage
/s^{a}bet ghadam/	ثابت قدم	lit. firm step, firm, persistent
/h^{a}li kardan/	حالی کردن[1]	to let know, to make understand
/hefz/	حفظ	maintain, sustain, preserve
/khunsardi/	خونسردی	lit. cool blood, calm
/d^{a}neshkade/	دانشکده	faculty, school within university
/dastur/	دستور	order, recommendation
/r^{a}h peyd^a kardan/	راه پیدا کردن	to find a way, a solution
/r^{a}hat/	راحت	easy
/radd/	ردّ	to refuse
/radd shodan/	ردّ شدن	to fail (also: to pass by)
/rofuze/	روفوزه	to fail an exam (from Fr. refusé)
/sare kel^{a}s/	سرکلاس	in class
/tabi'i/	طبیعی	natural sciences

/feshªr ªvardan/	فشار آوردن	to press, to put pressure, to insist
/ghabul/	قبول	to accept
/ghabul shodan/	قبول شدن	lit. to get accepted, to pass
/kalªfe/	کلافه	to exasperate, to distress
/mo'addel/	معدّل	average
/monsaref/	منصرف	to dissuade
/nomre/	نمره	grade
/vªred/	وارد	enter
/yªd gereftan/	یاد گرفتن	to learn

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[1] This expression is used when a certain difficulty or resistance is involved in the learning process. As a result, it needs to be used with caution and a full understanding of its nuance. This was also mentioned in the teaching unit on Noruz.

COMPOSITION TOPICS

Choose one of the following topics

1. Does it make sense to grow up to love your parents and also respect their wishes about your future? What are some of the advantages? And why do you think it is important to prepare for a good start in life?

2. Describe the preparations for school. Start by enumerating different ages, levels and courses of study comparing them with your own country, then discuss your personal choice of subject matter.

3. Write to a friend about your new school in Iran. Try to catch your friend's attention by telling him/her about some of the new and different attitudes you have noticed around your teacher and the school principal.

4. Write an essay in which you compare and contrast family ties and social interactions in the U.S. and in Iran. Discuss the different amount and kind of authority used by teachers and give your own opinion.

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. آیا صحیح است که با عشق و علاقه به پدر و مادر بزرگ شویم و به خواسته های آنها در مورد آیندهٔ خود احترام بگذاریم؟ فوائد این کار چیست؟ و چرا خوب است هر کاری را از اوّل درست شروع کرد؟

۲. شرحی در مورد آماده شدن برای مدرسه بنویسید. اوّل سنین و مراتب ورشته های مختلف را نام ببرید وبا مملکت خود مقایسه کنید و بعد نظر خود را دربارهٔ موضوع درسیِ خود بنویسید.

۳. بدوست خود دربارهٔ مدرسهٔ جدیدتان در ایران بنویسید. سعی کنید با صحبت در مورد چند نکتهٔ جدید و متفاوت راجع به معلّمِ خود و ناظمِ مدرسه توجّه او را جلب کنید.

۴. یك انشاء بنویسید ووابستگی های فامیلی و روابط اجتماعی را در ایران و امریکا با هم مقایسه کنید. انواع مختلف اظهارقدرت معلّم راتوضیح داده نظرخود را بنویسید.

SITUATION 3

/goftoguye do m^{a}dar/

گفتگویِ دو مادر (two mothers' conversation)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

The subject of child-rearing, the importance of the family and the mother's role in early childhood have been discussed previously. The essential concern is to teach children how to behave and respect others, how to listen to advice and follow directions, how to take care of themselves and become independent, but still love their family and respect their wishes as much as their own.

This is mainly accomplished during the formative years and in a natural family environment by making the child part of most everyday life activities, and not by separating them and sending them to special groups at very young ages. Other issues of healthy nutrition, practical child care, special children's group games, etc. are considered as auxiliary to this basic principle. That is, playing with others of the same age group, learning how to draw pictures or sing and dance, learning how to play a musical instrument, and finally learning how to read and write are all considered as secondary to the first principle of love, discipline, and respect for the family. Social interactions are left to be learned by the child in a natural family environment. This also includes the mother and other family members teaching youngsters their own skills, which again does not exclude tutoring the young child at home on many of the above mentioned skills, whenever possible.

Scenarios

سناریو A

مادر امریکائی: شوهر شما ایرانی است واخیراً شغل بسیار خوبی را در ایران قبول کرده و تصمیم گرفته اید که پنج سالِ آینده را درتهران بگذرانید. دخترتان سه سال دارد ودر "واشنگتن" او را بیك مدرسهٔ "مونتسوری" نیمه روزه گذاشته بودید. فکر میکردید درایران شبیه آنرا برایش پیدا کنید. خواهر شوهر شما میگوید همچین چیزی نیست وشما حرفش را باور نمیکنید. مایلید دخترتان با هم سنّ و سال خودش در تماس باشد. چطورخواهر شوهر خود را قانع خواهید کرد که برای بچه ها خوب است با همسالان خود باشند؟

(American mother): You are married to an Iranian and he has just accepted a great professional opportunity in Teheran. You have decided to live in Teheran for the next five years. Your daughter is three years old and you have been taking her to a half-day Montessori school in the Washington DC area. You were hoping to find similar schools for her in Iran. Your sister-in-law is telling you there are none, you find this hard to believe. You like your daughter to be with other children of her age. HOW ARE YOU GOING TO CONVINCE your sister-in-law OF THE BENEFITS FOR A CHILD TO SPEND TIME WITH CHILDREN OF THE SAME AGE GROUP?

سناریو B

مادر ایرانی: برادرتان با زن و دخترش از "واشنکتن" رسیده اند. خانمش اصرار میکند که دختر سه سالهٔ آنها احتیاج دارد مدرسه برود! پای تلفن سعی کردید دربارهٔ مدارس در تهران باو توضیح بدهید. حرف شما را درست نمیفهمید و فکر میکردید یا بخاطر انگلیسیِ شما است یا تلفن. امّا حالا که رسیده اند فهمیده اید که اشکال سر انگلیسی نبوده و او درست نمیداند در ایران چطوربچّه بزرگ میکنند وخیال میکند تماس با همسالان فقط از راه مدرسه باید باشد. چگونه دربارهٔ تربیت فرزندان ایرانی باو خواهید گفت بدون اینکه باو بر بخورد؟

(Iranian mother): Your brother has arrived from Washington DC with his wife and daughter. His wife insists that their three years-old daughter needs to go to school! You tried to tell her about schools in Teheran over the telephone. She doesn't seem to understand fully what you mean. You thought this was because of your English and speaking on the phone. Now that they have arrived, you know that the English was not the problem, really she just does not know how children are raised in Iran. She also thinks that contact with children of the same age is only possible through school . HOW ARE YOU GOING TO TELL HER, without offending her, ABOUT CHILD-REARING IN THE IRANIAN WAY?

VOCABULARY & EXPRESSIONS

Scenario لغتها و اصطلاحاتِ سناریو

/ehtiyªj/	احتیاج	need
/eshkªl/	اشکال	difficulty, problem
/esrªr kardan/	اصرار کردن	to insist
/bªvar/	باور	believe
/bªvar kardan/	باورکردن	to believe
/bache bozorg kardan/	بچّه بزرگ کردن	to raise children
/pªye telephone/	پای تلفن	on the telephone
/tasmim/	تصمیم	decision, resolution
/tamªs/	تماس	contact
/harfe shomª/	حرفِ شما	your explanation, lit. spoken words
/khªhar showhar/	خواهر شوهر	sister-in-law, lit. sister of the husband
/zan barªdar/	زن برادر	sister-in-law, lit. wife of the brother
/sa'y/	سعی	try, lit. make efforts
/senno sªl/	سنّ و سال	age
/shebªhat/	شباهت	resemblance
/shabih/	شبیه	similar, alike
/shabih budan/	شبیه بودن	to resemble
/madrese gozªshtan/	مدرسه گذاشتن	to enroll someone at school
/nime ruze/	نیمه روزه	half day
/hamsªl/	همسال	same age

PART FOUR

ADDITIONAL TOOLS

COMPOSITION TOPICS

Choose one of the following topics

1. Write an essay in which you compare and contrast child-rearing practices in the U.S. and in Iran. Discuss the different amount and special kind of love used by parents and give your own opinion.

2. Do you agree or disagree with the role of the family in the development of the child's personality? What are some of the fundamental issues in bringing up children, which are important to an Iranian family? How do they compare with your own country?

3. According to what you have learned about teaching and educating young children, describe a mother and a child at home in Iran. Start by indicating When, Where, Why, What, and How, and then give your own description of it.

4. Write an essay in which you compare a day in a child's life in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the role of the family and its influence in the upbringing of young people.

موضوع انشاء

یکی از موضوعهای زیر رابرای انشاء انتخاب کنید:

۱. در یك انشاء طرز تربیت فرزندان را در ایران و امریکا مقایسه کنید و شرح دهید. در مورد نوعِ خاص و اندازهٔ عشق و علاقهٔ پدر مادران بحث کنید و نظر بدهید.

۲. با نقش خانواده در پرورش شخصیّت نوجوانان موافقید یا مخالف؟ موارد اساسی در تربیت فرزندان کدامند؟ کدامیك از آنها برای یك فامیلِ ایرانی مهمّ است؟ فرقشان با مملکت شما چیست؟

۳. با آنچه در مورد تعلیم و تربیتِ خردسالان یاد گرفتید در بارهٔ یك روزِ یك مادر و فرزندِ ایرانی در منزل بنویسید. اوّل تعیین کنید: کیّ؟ کجا؟ چرا؟ چی؟ و چطور؟ و بعد توضیح بدهید.

۴. انشائی در مورد یك روزاز زندگیِ یك کودك در امریکا و یك کودك در ایران بنویسید. بدوستی که با فرهنگ ایران آشنائی ندارد نقش فامیل و تاثیر آنرا در تربیت نوجوانان توضیح بدهید.

LEXICON

لغتها و اصطلاحات

/ª/ آ

/ªberu/	آبرو	personal integrity and honor
/ªtashbªzi/	آتشبازی	firework
/ªyine/	آئینه	mirror
/ªkharin daghighe/	آخرین دقیقه	last minute
/ªdres/	آدرس	address
/ªrde berenj/	آرد برنج	rice flour
/ªshnª'i dªshtan/	آشنائی داشتن	to be acquainted with
/ªghªye/	آقای...	Mr. ...
/ªmªde/	آماده	prepared, ready
/ªmªde budan/	آماده بودن	to be ready
/ªmªde shodan/	آماده شدن	to prepare, to get ready
/ªmªde kardan/	آماده کردن	to prepare, to get ready
/ªmuzesh/	آموزش	teaching, instruction
/ªyande/	آینده	future

/a/ اَ اِ اُ

/ettehªd/	اتّحاد	united, to be united
/ejtemª'/	اجتماع	society, lit. gathering
/ejrª/	اجراء	performance
/ejrªye/	اجرای	the performance of
/ehterªm/	احترام	respect
/ehtiyªj/	احتیاج	need
/ahadi/	احدی	one person
/ehsªs kardan/	احساس کردن	to feel
/ekhtiyªr dªrid/	اختیار دارید	lit. you control, power to you, as you like polite disagreement, "No" but as you wish
/akhiran/	اخیراً	lately, recently

/adabiyyᵃto honar/	ادبیّات و هنر	literature and arts
/ers/	ارث	inheritance
/arzesh yᵃbi/	ارزش یابی	evaluation
/ezdevᵃj/	ازدواج	marriage
/esfand/	اسفند	wild rue seed, used as incense
/eskenᵃs no:/	اسکناس نو	new bill
/asbᵃb/	اسباب	things, belongings, equipment
/ostᵃd/	استاد	professor
/estefᵃde/	استفاده	use, utilization, profit, benefit
/eshtebᵃh/	اشتباه	mistake, error
/eshkᵃl/	اشکال	difficulty, problem
/esrᵃr/	اصرار	insistence
/esrᵃr kardan/	اصرار کردن	to insist
/asli/	اصلی	main, true, most important
/ezᵃfi/	اضافی	extras, excess
/otᵃgh/	اطاق	room
/e'lᵃm/	اعلام	announce, advertise
/aghlab/	اغلب	often, usually
/ammᵃ/	امّا	but
/emtehᵃn/	امتحان	examination, test
/emtehᵃne nahᵃ'i/	امتحان نهائی	final exam
/amr/	امر	command, order; the matter
/amr befarmᵃ'id/	امر بفرمائید	lit. command your order, your command is my desire
/emshab/	امشب	tonight
/enshᵃ/	انشاء	an essay, a paper
/entekhᵃb/	انتخاب	choice
/entekhᵃb kardan/	انتخاب کردن	to choose
/anjᵃm dᵃdan/	انجام دادن	to do, to accomplish, to execute
/angoshtar/	انگشتر	ring (cocktail ring)
/avvale ba'daz zohr/	اوّلِ بعدازظهر	early afternoon
/ahl/	اهل	native of, resident of
/ijᵃd/	ایجاد	cause, create
/eykᵃsh/ ~ /kᵃsh/	ایکاش / کاش	I wish!
/inmo:red/	اینمورد	this subject

/b/ ب

/b^a ej^{a}ze/ /shom^a/	با اجازه (شما)	with your permission
/b^{a}d^{a}m/	بادام	almond
/b^{a}zigush/	بازیگوش	playful, lack of attention
/b^{a}zgasht/	بازگشت	return
/b^{a}z kardan/	بازکردن	to open
/b^{a}she khedmatetun/	باشه خدمتتون	you are welcome to keep it
/b^a'ese zahmat/	باعث زحمت	to cause trouble, to disturb
/b^{a}ghlav^a/	باقلوا	baklava
/b^{a}g^a bordan/	بالا بردن	to raise
/bel'akhare/	بالاخره	at last, at the end, finally
/b^{a}var/	باور	believe
/b^{a}var kardan/	باور کردن	to believe
/b^{a}hush/	با هوش	intelligent
/b^{a}yad/	باید	must
/be'in tartib/	باین ترتیب	in this way
/botte/	بتّه	bush
/bej^{a}ye/	بجای	instead
/bache bozorg kardan/	بچّه بزرگ کردن	to raise children
/beche tartibi/	بچه ترتیبی	how?, lit. through what arrangement?
/bachchegi/	بچگی	childhood
/bahs/	بحث	discussion
/bekh^{a}tere/	بخاطر	for the sake of
/bekh^{a}ter d^{a}shtan/	بخاطر داشتن	to remember
/bakht/	بخت	destiny
/bakhshidan/	بخشیدن	to pardon, to give
/bad begzarunid/	بد بگذرانید	lit. spend uncomfortable time
/bad nist/	بد نیست	lit. it is not bad, it is appropriate
/bar^{a}darz^{a}de/	برادرزاده	lit. child of brother, niece or nephew
/bar khordan/	برخوردن	to get offended
/barghar^{a}r shodan/	برقرار شدن	to take place
/bargoz^{a}r kardan/	بر گذارکردن	to accomplish, make happen, get it over with

/bargashtan/	برگشتن	return
/barge sabz/	برگ سبز	green leaf, a small gift, a token
/barnªme/	برنامه	program, plan
/beruye chashm/~/bechashm/	بروی چشم/بچشم	lit. on my eyes, of course, certainly, with pleasure
/be zahmatash miyarzad/	بزحمتش میارزد	it is worth the trouble
/bozorgtar/	بزرگتر	elder
/betore kolli/	بطور کلّی	in general
/ba'dan/	بعداً	afterwards
/befarmª'id/	بفرمائید	please, lit. command
/baghªli/	بقّالی	grocery store (grains)
/begush resªndan/	بگوش رساندن	to say in a subtle way, lit. to make audible
/belªfªsele/	بلافاصله	immediately, without delay
/balke/	بلکه	perhaps, maybe
/be monªsebat/	بمناسبت	in conjunction with, for the sake of
/bemowghe'/	بموقع	on time
/benazare shomª/	بنظر شما	to your opinion, it seems to you
/be bahªneye/	به بهانهٔ	under the pretext
/behtar/	بهتر	better
/behtarin/	بهترین	best
/be tane shomª ghashange/	به تن شما قشنگه	it looks nice on you
/be shomª barªzande ast/	به شما برازنده است	it shows well on you, it is becoming
/be shomª miyªd/	به شما میاد (میاید)	it is becoming to you
/beham mikhorand/	بهم میخورند	they are a good match
/bitªbi/	بی تابی	impatience
/bisavªd/	بیسواد	illiterate
/bisavªdi/	بیسوادی	illiteracy

/p/ پ

/pªyin/	پائین	down, low
/pªyin ªvardan/	پائین آوردن	to lower, to bring down
/pªrsªl/	پارسال	last year
/pªsokh/	پاسخ	answer

/pªgoshª/	پاگشا	lit. foot opener, newly wed's first invitation
/pªfeshªri kardan/	پافشاری کردن	to insist
/pªye telephone/	پای تلفن	on the telephone
/por az/	پُر از	filled with
/parvaresh/	پرورش	development, training
/parvareshe khordsªlªn/	پرورش خردسالان	child rearing practices
/peste/	پسته	pistachio
/poshtibªni/	پشتیبانی	to give support, defend, protect
/poshti kardan/	پشتی کردن	to take someone's side, to aide, to protect
/panir/	پنیر	cheese
/pul/	پول	money
/pulak/	پولك	sequin
/pune/	پونه	mint
/pahn kardan/	پهن کردن	lit. spread flat, hang the laundry
/piyªz/	پیاز	onion
/piyªzche/	پیازچه	green onions
/peydª/	پیدا	apparent, obvious, visible
/peydª kardan/	پیدا کردن	to find
/pishkesh/	پیشکش	you are welcome to have it, a gift
/pishnahªd kardan/	پیشنهاد کردن	to suggest
/peyghªm/	پیغام	message
/peyghªm telefoni/	پیغام تلفنی	telephone message

/t/ ت

/ta'sir/	تاثیر	effect
/ta'khir/	تأخیر	delay
/ta'min/	تأمین	guaranty
/tªjer/	تاجر	merchant
/tªze/	تازه	new, newly, just now
/tªrikh/	تاریخ	date (calendar), history
/tªrikhi/	تاریخی	memorable, remarkable, lit. historical
/tªxi/	تاکسی	taxicab
/tajdidi/	تجدیدی	retake-exam

/tahsil^{a}t/	تحصیلات	studies, education
/tahvile s^{a}l/	تحویل سال	transition to the New Year
/tokhme morgh/	تخم مرغ	eggs
/tokhme gol/	تخم گل	lit. flower seeds
/tarbiyat/	تربیت	education (formal and informal)
/tarbiyate khords^{a}l^{a}n/	تربیت خردسالان	early education, child education
/tartib d^{a}dan/	ترتیب دادن	to organize
/tad^{a}rok/	تدارك	preparation, provision
/tashkile kh^{a}nev^{a}de/	تشکیل خانواده	to start a family
/tashvigh kardan/	تشویق کردن	to encourage
/tasdigh/	تصدیق	certificate
/tasmim/	تصمیم	decision, resolution
/tasmim gereftan/	تصمیم گرفتن	to decide
/ta'^{a}rof/	تعارف	using politeness protocols
/ta'^{a}rofi/	تعارفی	a gift, a present
/te'd^{a}d/	تعداد	certain number, a number of
/ta'zim/	تعظیم	lit. make other more important,bow, reverence
/ta'assob/	تعصّب	prejudice with pride
/ta'assobe f^{a}mili/	تعصّب فامیلی	zealous pride for one's family
/ta'til^{a}t/	تعطیلات	vacation
/ta'lim/	تعلیم	training
/ta'yin/	تعیین	to determine, to ascertain
/ta'yine reshte/	تعیینِ رشته	determine the branch of study, "tracking"
/tagh^{a}z^a/	تقاضا	request, desire, demand
/taghdim/	تقدیم	this is for you (offering)
/takrim/	تکریم	to honour someone, honouring
/telefon kardan/	تلفن کردن	to telephone
/tam^{a}s/	تماس	contact
/tam^{a}m/	تمام	complete
/tam^{a}m shodan/	تمام شدن	to end, to finish
/tanbih/	تنبیه	punishment
/tav^{a}n va nofuz/	توان و نفوذ	lit. ability and influence, authority
/tav^{a}zo'/	تواضع	modesty
/tavajjoh/	توجّه	attention
/towsif/	توصیف	description

/towsif kardan/	توصیف کردن	to describe
/towsiye/	توصیه	to advise, recommendation
/towzih/	توضیح	explanation
/towzih d^{a}dan/	توضیح دادن	to explain
/towhin/	توهین	insult
/tahiyye/	تهیّه	preparation, prepare
/tahiyye tad^{a}rok^{a}t/	تهیّه تدارکات	preparations

/s/ ث

/s^{a}bet ghadam/	ثابت قدم	lit. firm step, firm, persistent
/servat/	ثروت	wealth
/servatmand/	ثروتمند	wealthy

/j/ ج

/j^{a}ru/	جارو	broom
/j^{a}ru barghi/	جارو برقی	vacuum cleaner
/j^{a}nam^{a}z/	جانماز	prayer set
/jabr/	جبر	algebra
/jeddi/	جدّی	serious
/jadid/	جدید	new
/jariy^{a}n/	جریان	event, situation
/jashn/	جشن	celebration
/ja'fari/	جعفری	parsley
/jalb/	جلب	attract
/jalese/	جلسه	meeting
/jelo:/	جلو	front
/jeloye hame/	جلوی همه	in front of everyone
/jam'o jur/	جمع و جور	tidying, lit. assembled and matched
/jav^{a}b/	جواب	answer
/jav^{a}n/	جوان	young man, lit. young
/jah^{a}z/	جهاز	woman's dowry, trousseau

/ch/ چ

/chª'i/	چائی	tea
/chªdor/	چادر	the veil
/chªne zadan/	چانه زدن	to bargain for a lower price
/chasm/	چشم	lit. eye, certainly, yes with respect
/chashm rowshani/	چشم روشنی	gift to someone after a long absence
/chashme mª rowshan/	چشم ما روشن	you illuminate our eyes
/chetor/	چطور	how
/chekªr/	چکار	what action
/chegune/	چگونه	how, in which way
/chamedªn/	چمدان	suitcase
/chantª/	چند تا	a few
/chand kalame/	چند کلمه	a few words
/chand mishe/	چند میشه	how much is it?
/chandin/	چندین	many
/chandino chand sªle/	چندین وچند ساله	long time ago
/che/	چه	what
/chªrshambe/ ~ /chªhªrshambe/	چهارشنبه	Wednesday
/chªrshambe suri/	چهارشنبه سوری	Wednesday celebration
/chizhª/	چیزها	things, belongings

/h/ ح

/hªlª ku/	حالا کو	It'll be a while, lit. now where is it?
/hªji firuz/	حاجی فیروز	the Noruz clown
/hªli kardan/	حالی کردن	to make understand
/hatman/	حتماً	absolutely, for sure
/hads/	حدس	guess
/harf zadan/	حرف زدن	to speak
/harfe shomª/	حرفِ شما	your explanation (lit. spoken words)
/hefz/	حفظ	maintain, sustain, preserve
/haghighat/	حقیقت	truth

/halghe/	حلقه	wedding band
/hammᵃm/	حمّام	bath, bathroom
/hammᵃme arusi/	حمّام عروسی	bathing for the wedding
/hemᵃyat/	حمایت	assistance, protection, mental support
/havᵃs/	حواس	attention, (lit. senses)
/havᵃsparti/	حواسپرتی	absentmindedness
/hozeye elmiye/	حوزهٔ علمیّه	formal religious school
/hayᵃ kardan/	حیا کردن	to keep modest, humble, reserved
/heysiyat/	حیثیّت	honor, prestige

/kh/ خ

/khᵃke ghand/	خاک قند	powdered sugar
/khᵃle/	خاله	mother's sister, aunt
/khᵃne takᵃni/	خانه تکانی	house cleaning
/khejᵃlat keshidan/	خجالت کشیدن	being ashamed, shy, bashful
/khejᵃlat midahid/	خجالت میدهید	lit. I am embarrassed by your kindness, you are too kind
/khejᵃlat nadahid/	خجالت ندهید	please, do not oblige me
/khordsᵃlᵃn/	خردسالان	young children, young people
/kharid/	خرید	purchase
/khaste/	خسته	tired
/khotbe/	خطبه	religious announcement of intent of marriage
/khoncheye aghd/	خنچهٔ عقد	the set-up prepared for the religious ceremony
/khᵃrbᵃr forushi/	خواربار فروشی	grocery store
/khᵃsegᵃri/	خواستگاری	demand in marriage
/khᵃndan/	خواندن	to read, to study, to sing, to call
/khᵃnande/	خواننده	the reader
/khᵃharzᵃde/	خواهرزاده	lit. child of sister, niece or nephew
/khᵃhar showhar/	خواهر شوهر	sister-in-law, lit. sister of the husband
/khᵃhesh/	خواهش	request
/khᵃhesh mikonam/	خواهش میکنم	please
/khoshash miyᵃyad/	خوشش میاید	likes
/khunsardi/	خونسردی	lit. cool blood, calm
/khiyᵃl dᵃshtan/	خیال داشتن	to have the intention of

/kheyli mamnunam/	خیلی ممنونم	I am very thankful

/d/ د

/d^{a}m^{a}d/	داماد	bridegroom, son-in-law
/d^a'i/	دائی	mother's brother, uncle
/d^{a}rol fonun/	دارالفنون	House of Arts and Sciences
/d^{a}nesh ^{a}muz/	دانش آموز	student
/d^{a}neshkade/	دانشکده	faculty, school within university
/d^{a}neshg^{a}h/	دانشگاه	university
/d^{a}yre zangi/	دایره زنگی	circle of tanned skin and rings
/dabest^{a}n/	دبستان	primary school
/dabirest^{a}n/	دبیرستان	high school
/diplom/	دیپلم	high school diploma
/dekh^{a}lat/	دخالت	interfere
/dokhtar/	دختر	lit. girl, young woman
/dokhtar kh^{a}num/	دختر خانم	young woman, lit. lady girl
/dar inb^{a}re/	در اینباره	on this subject
/dar b^{a}reye/	دربارهٔ	on the subject of
/dar pish d^{a}shtan/	در پیش داشتن	to have ahead to do
/dar hozure/	درحضور	in the presence of
/dar zadan/	در زدن	to knock the door
/dars/	درس	lesson, class
/dars kh^{a}ndan/	درس خواندن	to study
/dars d^{a}dan/	درس دادن	to teach
/dars gereftan/	درس گرفتن	to take lessons
/dar zemn/	در ضمن	at the same time
/dar laf^{a}fe/	در لفافه	in a subtle way, indirectly
/dar mo:red/	در مورد	on the subject, about
/dar har h^{a}l/	درهر حال	in any event, however
/dastur/	دستور	order, recommendation; grammar
/dastur d^{a}dan/	دستور دادن	to give orders
/dastur gereftan/	دستور گرفتن	to take orders
/daste gol/	دسته گل	bouquet, bunch of flowers

/doshmane khuni/	دشمن خونی	fierce enemy, lit. blood enemy
/daftar/	دفتر	office
/da'vat/	دعوت	invitation
/doktor/	دکتر	doctor, physician
/doktorª/	دکتری	Ph.D., Doctorate
/del sard/	دلسرد	discouraged
/dalil/	دلیل	reason
/dame bakht/	دم بخت	proper age to be married
/dombªl/	دنبال	behind, rear, follow, pursue
/dombªl gashtan/	دنبال گشتن	to look for
/dowreye ebtedª'y/	دورهٔ ابتدائی	elementary education
/dur rikhtan/	دور ریختن	to throw away
/dust/	دوست	friend
/dusti/	دوستی	friendship
/domartabe/	دومرتبه	again
/diplome dabirestªn/	دیپلم دبیرستان	high school diploma
/diplome honarestªn/	دیپلم هنرستان	technical school diploma
/didan/	دیدن	to see, to visit
/dido bªzdid/	دیدوبازدید	visiting and returning visits
/dide shenªkhte/	دیده شناخته	familiar, acquainted

/r/ ر

/rªje' be/	راجع به	on the subject of
/rªhat/	راحت	easy
/rªh/	راه	way, path, road
/rªh peydª kardan/	راه پیدا کردن	to find a way, a solution
/rªhe hall/	راه حلّ	solution
/roju'/	رجوع	to refer, to return
/rakht shostan/	رخت شستن	doing the laundry
/rakhte eyd/	رخت عید	New Year garments
/radd/	ردّ	to refuse
/radd shodan/	ردّ شدن	to fail (also: to pass by)
/resªndan/	رساندن	to deliver, give a ride, take to a place

/rasmi/	رسمی	official
/reshte/	رشته	lit. string, line or subject of study
/reshte bercshte/	رشته برشته	special kind of cake
/reshteye amali/	رشتهٔ عملی	technical and vocational branch
/reshteye nazari/	رشتهٔ نظری	academic branch
/raft^{a}r/	رفتار	behavior
/raft^{a}r kardan/	رفتار کردن	to behave
/rafto ^{a}mad/	رفت و آمد	lit. come and go, socializing
/rav^{a}bet ejtem^{a}'i/	روابط اجتماعی	social relations, interactions
/ro:ze/	روضه	martyrdom commemoration and prayers
/rofuze/	روفوزه	to fail an exam (from Fr. refusé)
/ruye/	رویِ	on
/raviyye/	رویّه	manner, approach
/reyh^{a}n/	ریحان	basil
/rikhto p^{a}sh/	ریخت و پاش	disorder, scattered

/z/ ز

/zahmat/	زحمت	hardship
/zahmat r^{a} kam kardan/	زحمت را کم کردن	not to disturb any further
/zahmat keshidan/	زحمت کشیدن	work hard
/za'far^{a}n/	زعفران	saffron
/zan/	زن	wife, woman
/zan bar^{a}dar/	زن برادر	sister-in-law, lit. wife of the brother
/zendegi/	زندگی	everyday life, living
/zang zadan/	زنگ زدن	to ring up
/zowj/ /zowje/	زوج / زوجه	husband/wife, lit. pair, couple, even number
/zudtar/	زودتر	earlier
/ziy^{a}n/	زیان	damage, disadvantage
/zire sar/	زیر سر گذاشتن	choice to be kept in mind

/s/ س

/so'ªl/	سئوال	question
/so'ªl kardan/	سئوال کردن	to ask, question
/sªle ªkhar/	سال آخر	lit. the last year, terminal year
/sªle gozashte/	سال گذشته	lit. the past year, last year
/sªlhªye avvaliye/	سالهایِ اوّلیه	preliminary years
/sabad/	سبد	basket
/sabze/	سبزه	home grown greens
/sabzi khordan/	سبزی خوردن	table herbs
/sabzi forushi/	سبزی فروشی	vegetable store
/sepand/ ~ /esfand/	سپند / اسفند	wild rue
/sakht/	سخت	hard, difficult
/sare kelªs/	سرکلاس	in class
/serke/	سرکه	vinegar
/sa'y/	سعی	try, lit. make efforts
/sa'y kardan/	سعی کردن	trying, making efforts
/sefªresh/	سفارش	ordering, recommending
/sofre/	سفره	lit. table cloth, this term has come to mean gathering for commemoration of the saints
/sofre aghd/	سفرهٔ عقد	special cloth for the religious ceremony
/sofre hafsin/	سفرهٔ هفتسین	tablecloth, set-up of seven "s"
/sekke/	سکّه	coin
/salªmat bªshid/	سلامت باشید	I wish you good health
/somªgh/	سماق	sumac
/samak/	سمك	fish, old expression replaced by mªhi
/samanu/	سمنو	a sweet made of wheat sprouts
/sombol/	سنبل	hyacinth
/senjet/	سنجد	wild fruit from the rowan-tree
/senno sªl/	سنّ و سال	age
/sohªne asal/	سوهان عسل	almond sweet with saffron
/sib/	سیب	apple
/sir/	سیر	garlic

/sizde bedar/	سیزده بدر	the thirteenth day outing
/si:li/	سیلی	slap on the face
/sim mᵃhi/	سیم ماهی	freshwater small carp
/sonnat/	سنّت	tradition

/sh/ ش

/shᵃkhe nabᵃt/	شاخه نبات	pure sugar crystal in tree-like clusters
/shᵃgerd/	شاگرد	student, apprentice, assistant
/shᵃl angoshtar/	شال انگشتر	lit. shawl and ring; engagement
/shᵃm/	شام	dinner
/shab/	شب	night, evening
/shebᵃhat/	شباهت	resemblance
/shabih/	شبیه	similar, alike
/shabih budan/	شبیه بودن	to resemble
/shakhsi/	شخصی	personal, individual
/sharh/	شرح	description
/sherkat kardan/	شرکت کردن	to participate
/sharmo hayᵃ/	شرم وحیا	modesty, humility
/sharik/	شریك	partner
/shoghl/	شغل	job, profession, occupation
/shekaste nafsi/	شکسته نفسی	humility
/shogune nik/	شگون نیك	good omen
/shomᵃ tᵃje sare mᵃ'yid/	شما تاج سرمائید	lit. you are my crown, my due respect
/sham'/	شمع	candle
/sham'dᵃn/	شمعدان	candle-holder, candlestick
/shofor/	شوفر	driver
/showhar/	شوهر	husband
/showhar dᵃdan/	شوهر دادن	marrying off
/shevid/	شوید	dill
/shirini/	شیرینی	cakes, pastry
/shirini forushi/	شیرینی فروشی	lit. store for sweets, bakery (for cakes)

/s/ ص

/sªhebkhªne/	صاحبخانه	host or hostess, landlord
/sahih/	صحیح	correct, right
/safhe/ ~ /safe/	صفحه	lit. sheet, record
/sohbat kardan/	صحبت کردن	to speak

/z/ ض

/za'if/	ضعیف	weak

/t/ ط

/tªghe shªl/	طاقه شال	unit of quality cloth
/tabi'i/	طبیعی	natural sciences
/talªgh/	طلاق	divorce
/tule zamªn/	طول زمان	length of time, duration

/z/ ظ

/zªheran/	ظاهراً	apparently

/a/ ع

/ªghed/	عاقد	person performing religious ceremony
/ªli/	عالی	superior, wonderful
/ajale/	عجله	haste, hurry
/ajale dªshtan/	عجله داشتن	lit. to have haste, to be in a hurry
/ajib/	عجیب	strange
/arus/	عروس	bride, daughter-in-law
/arusi/	عروسی	marriage
/adas/	عدس	lentils

/asal/	عسل	honey
/att^{a}ri/	عطّاری	lit. spices store, old for grocery store
/aghd/	عقد	religious ceremony
/aghideye khod/	عقیدهٔ خود	your opinion
/al^{a}mat/	علامت	sign, manifestation
/olume ejtem^{a}'i/	علوم اجتماعی	social sciences
/olume eghtes^{a}d/	علوم اقتصادی	economic sciences, economics
/olume riy^{a}zi/	علوم ریاضی	mathematical sciences, mathematics
/olume tabi'i/	علوم طبیعی	natural sciences
/amal/	عمل	action
/amu/	عمو	father's brother, uncle
/amme/	عمّه	father's sister, aunt
/avaz kardan/	عوض کردن	to change, exchange
/avazi/	عوضی	wrong
/eyd/	عید	New Year
/eydi/	عیدی	special New Year gift
/eyne h^{a}l/	عین حال	at the same time, meanwhile

/gh/ غ

/gh^{a}felgir/	غافلگیر	surprise
/ghaz^{a}ye kuchak/	غذایِ کوچک	small meal
/ghaz^{a}ye mokhtasar/	غذای مختصر	lit. small meal, modest meal
/gheyrat/	غیرت	zeal, ardor, strong sense of family honor

/f/ ف

/f^{a}reghottahsil/	فارغ التّحصیل	graduate
/f^{a}mili/	فامیلی	family
/farzand^{a}n/	فرزندان	children
/fargh/	فرق	the difference
/farang/	فرنگ	Europe
/farangi/	فرنگی	from Europe, or the West

/farhang/	فرهنگ	culture, civilization
/fesh^{a}r ^{a}vardan/	فشار آوردن	to press, to put pressure, to insist
/fa'^{a}liyyat/	فعّاليّت	activity, work
/faghat/	فقط	only
/fekr kardan/	فكر كردن	to think, believe
/falak/	فلك	beating on the feet with a stick
/fanni/	فنّى	technical
/fahm^{a}ndan/	فهماندن	to make understand
/fahmidan/	فهميدن	to understand
/fav^a'ed/	فوائد	benefits, advantages
/fowghol ^{a}de/	فوق العاده	exceptional, out of ordinary
/fowghe lis^{a}ns/	فوق ليسانس	Masters degree

/gh/ ق

/gh^{a}bele shom^a r^a nad^{a}rad/	قابل شما را ندارد	lit. this is not worth as much as you are, you are worth more than this
/gh^{a}beli nad^{a}re/	قابلی نداره	it is not worth much
/gh^{a}shogh zani/	قاشق زنی	making noise with a spoon
/gh^{a}ne'/	قانع	content, satisfied
/ghabul/	قبول	to accept
/ghabul shodan/	قبول شدن	lit. to get accepted, to pass an exam
/ghabul kardan/	قبول كردن	accept, agree
/ghodrat/	قدرت	power, authority
/ghadri/	قدری	slightly, a little
/ghor'^{a}n/	قرآن	the Holy Koran
/ghar^{a}r ast/	قرار است	it has been planned
/ghar^{a}r goz^{a}shtan/	قرارگذاشتن	to make an appointment
/ghaziyye/	قضيّه	subject, issue

/k/ ك

/k^{a}r/	كار	work, job, activity
/k^{a}re mo'^{a}mel^{a}ti/	كار معاملاتی	business, purchase & sale transactions
/k^{a}miyon/	كاميون	truck

/kᵃnune khᵃnevᵃde/	کانون خانواده	family cell, family system
/katbi/	کتبی	written
/kerᵃye/	کرایه	fare
/kare/	کره	butter
/keshide/	کشیده	slap on the face
/kafe dasti/	کف دستی	beating on the palm of the hand
/kelᵃs/	کلاس	class, classroom
/kalᵃfe/	کلافه	to exasperate, to distress
/kalᵃmollᵃh/	کلام الله	lit. words of God, the Holy Koran
/kalle ghand/	کلّه قند	a solid cone of refined sugar
/kompᵃni/	کمپانی	company
/komak/	کمك	aid, help
/konkure dᵃneshgᵃh/	کنکور دانشگاه	college entrance examination
/kucheke shomᵃ hastam/	کوچك شما هستم	lit. I am less than you, my due respect

/g/ گ

/gerdu/	گردو	walnut
/gereftᵃri/	گرفتاری	difficulty
/gozasht/	گذشت	waive one's claim, remission
/gashniz/	گشنیز	cilantro
/gofto gu/	گفتگو	conversation
/gol/	گل	flower, flowers
/golᵃb/	گلاب	rose water
/golforush/	گلفروش	florist (the person)
/golforushi/	گلفروشی	florist (the place)
/ganje/	گنجه	closet
/gandom/	گندم	wheat grains
/gushe fil/	گوش فیل	special kind of cake
/guyᵃ/	گویا	apparently, it seems

/l/ ل

/lªzeme/	لازمه	necessity
/lªle/	لاله	tulip, tulip-shaped candelabra
/lebªs/	لباس	dress
/lebªse arus/	لباس عروس	wedding gown
/lebªse eyd/	لباس عید	New Year clothes
/latme/	لطمه	damage, injury
/lavªzem/	لوازم	necessities, equipment
/lisªns/	لیسانس	undergraduate diploma

/m/ م

/mªddiyªt/	مادّیات	material wealth, financial matters
/mªrs/	مارس	March
/mªle/	مال	that which belongs to, belonging, wealth
/mªndan/	ماندن	to stay, remain
/mªne'/	مانع	obstacle
/mªh/	ماه	month
/mªhi dudi/	ماهی دودی	smoked fish
/mªhi sefid/	ماهی سفید	white fish
/mªyel/	مایل	inclined, desirous, hoping
/mªyel budan/	مایل بودن	to wish, to want
/mªyel hastid/	مایل هستید	you wish
/ma'mur shodan/	مأمورشدن	get assigned to
/ma'mur budan/	مأمور بودن	to be appointed to
/mobªreze/	مبارزه	fight, campaign against
/mobªrak/	مبارک	congratulations, best wishes
/mottahed budan/	متّحد بودن	to be unified, to join efforts
/motefªvet/	متفاوت	different
/mottaki budan/	متّکی بودن	to rely on
/mosbat/	مثبت	positive
/masalan/	مثلاً	for example

/majbur/	مجبور	forced, obligated
/majburan/	مجبوراً	obligatorily
/mojassam kardan/	مجسّم کردن	to imagine
/majles/	مجلس	lit. assembly, ceremony, gathering
/majlese khatm/	مجلسِ ختم	service held for the dead, lit. finishing
/majlese sowgovᵃri/	مجلسِ سوگواری	mourning service
/majlese arusi/	مجلسِ عروسی	the wedding reception
/majlese azᵃ dᵃri/	مجلسِ عزا داری	mourning service
/majlese aghd/	مجلسِ عقد	the religious wedding reception
/moharram/	محرّم	first month of the lunar calendar, the month of the martyrdom of Holy Prophet's family
/mohassenᵃt/	محسّنات	qualities
/mohassel/	محصّل	student
/mahall/	محلّ	location, place
/mokhᵃlef/	مخالف	different
/mokhtalef/	مختلف	different
/makhsusan/	مخصوصاً	especially, specifically
/madᵃrese dowlati/	مدارس دولتی	public schools
/moddat/	مدّت	length of time
/madrese/	مدرسه	school (usually elementary school)
/madrese gozᵃshtan/	مدرسه گذاشتن	to enroll someone at school
/marᵃsem/	مراسم	traditional ceremony
/marbut/	مربوط	related
/morattab kardan/	مرتّب کردن	to organize, put in order
/morkhas/	مرخص	lit. excused, excused to leave
/mozd/	مزد	tip, compensation
/mosᵃ'edat/	مساعدت	assistance
/mosᵃfer/	مسافر	passenger
/mosᵃferat/	مسافرت	travel, travelling
/mas'ale/	مسئله	problem, question
/mo'addel/	معدّل	average
/mo'allem/	معلّم	teacher
/maghᵃze/	مغازه	store
/mashghul/	مشغول	busy, occupied
/ma'ni/	معنی	meaning

/mogh^{a}yese/	مقایسه	comparison
/mogh^{a}yese kardan/	مقایسه کردن	to compare
/meghd^{a}ri/	مقداری	a certain amount, some
/moghaddam^{a}t/	مقدّمات	preparations
/maghsad/	مقصد	lit. goal, destination
/maktab/	مکتب	school
/moll^a/	ملاّ	the clergy
/mamnun/	ممنون	much obliged, thank you
/mon^{a}seb/	مناسب	compatible, adequate
/montazer/	منتظر	expecting, waiting
/manzel/	منزل	home
/manzele khodet^{a}ne/	منزل خودتان است	it is your own home
/monshi/	منشی	secretary
/monsaref/	منصرف	to dissuade
/manfi/	منفی	negative
/mohreye ^{a}bi rang/	مهرهٔ آبی رنگ	blue pottery chips
/mahriye/	مهریه	dowry (from the man to the woman)
/mohhem/	مهّم	important
/mehm^{a}n/	مهمان	guest
/mehm^{a}n d^{a}ri/	مهمانداری	hospitality
/mehm^{a}n nav^{a}zi/	مهمان نوازی	caring hospitality
/mehm^{a}niye ed^{a}ri/	مهمانیِ اداری	office party
/mehm^{a}niye ba'daz zohr/	مهمانیِ بعد از ظهر	afternoon party
/mehm^{a}niye p^{a}gosh^a/	مهمانیِ پاگشا	initiation party for the newly weds
/mehm^{a}niye ch^{a}yo shirini/	مهمانیِ چای و شیرینی	tea party
/mehm^{a}niye khodemuni/	مهمانیِ خودمونی	informal party
/mehm^{a}niye rasmi/	مهمانیِ رسمی	official party, black-tie
/mehm^{a}niye sh^{a}m/	مهمانیِ شام	dinner party
/mehm^{a}niye asr/	مهمانیِ عصر	afternoon party
/mehm^{a}niye f^{a}mili/	مهمانیِ فامیلی	family reception
/mehm^{a}niye nah^{a}r/	مهمانیِ نهار	luncheon
/mohandes/	مهندس	engineer
/mohandesi/	مهندسی	engineering
/mive forushi/	میوه فروشی	fruit store
/mav^{a}d/	مواد	products, ingredients

/movᵃfegh/	موافق	in agreement
/mo:red/	مورد	subject, matter
/mo'aseseye ᵃmuzeshe ᵃli/	مؤسسهٔ آموزش عالی	Institute of Higher Education
/mo:zu'/	موضوع	subject
/mizbᵃn/	میزبان	lit. tends the table, host
/mihmᵃn/ ~ /mehmᵃn/	میهمان / مهمان	guest
/mihmᵃni/~/mehmᵃni/	میهمانی / مهمانی	invitations, gatherings, parties

/n/ ن

/nᵃkhosh/	ناخوش	ill, sick
/nᵃmzad/	نامزد	fiancé / fiancée (both genders)
/nᵃmzadi/	نامزدی	engagement
/nᵃmus/	ناموس	family virtue, virtuous chastity, honor
/nᵃn/	نان	bread
/nᵃn panjere'i/	نان پنجره ای	special kind of cake
/nᵃn nokhodchi/	نان نخودچی	special kind of small cake
/nᵃnvᵃ'i/	نانوائی	lit. bread store, bakery (only for bread)
/nᵃno panir/	نان و پنیر	bread and cheese
/nᵃno namak/	نان و نمك	bread and salt
/nᵃno namak khorde/	نان و نمك خورده	indebted
/nabᵃt/	نبات	crystallized pure sugar
/nakho suzan/	نخ و سوزن	needle and thread
/nazdik/	نزدیك	close
/neshᵃne/	نشانه	sign
/nasihat/	نصیحت	advice
/nezᵃfat/	نظافت	cleaning
/nazare khod/	نظر خود	your opinion
/nazariyye/	نظریّه	opinion
/na'nᵃ/	نعنا (ع)	spearmint
/noghl/	نقل	sugar covered almond
/nokte/	نکته	point
/negarᵃn/	نگران	concerned, worried
/nomre/	نمره	grade

/nowjavªnªn/	نوجوانان	young people
/noruz/	نوروز	lit. new day, New Year
/no:'/	نوع	kind
/nahª'i/	نهائی	final, terminal
/niyªzmand/	نیازمند	needy, in need of
/nime ruze/	نیمه روزه	half day

/v/ و

/vªbastegi/	وابستگی	attachment
/vªred/	وارد	enter
/vªzeh/	واضح	clear, obvious, plain
/vªghe'an/	واقعاً	really, truly
/vali/	ولی	but, however

/h/ ه

/hadye/	هدیه	gift
/har bªr/	هر بار	every time
/har che zudtar/	هرچه زودتر	as soon as possible
/hafsin/	هفتسین	the seven "s"
/hel/	هل	cardamom
/ham/	هم	also, as well
/hamªn/	همان	the same
/hamsªl/	همسال	same age
/hamsar/	همسر	spouse
/hamkªr/	همکار	co-worker
/hamegi/	همگی	all people, everyone
/honarestªn/	هنرستان	arts and crafts, technical
/hengªme/	هنگام	the moment of
/hanuz/	هنوز	still

/y/ ی

/yᵃd ᵃmadan/	یاد آمدن	to remember
/yᵃd ᵃvardan/	یاد آوردن	to remind
/yᵃd gereftan/	یاد گرفتن	to learn
/yakhchᵃl/	یخچال	refrigerator
/yek jeld/	یك جلد	a volume
/yek donyᵃ mamnun/	یك دنیا ممنون	thanks a whole world

SELECTED READINGS

POETRY & PROSE

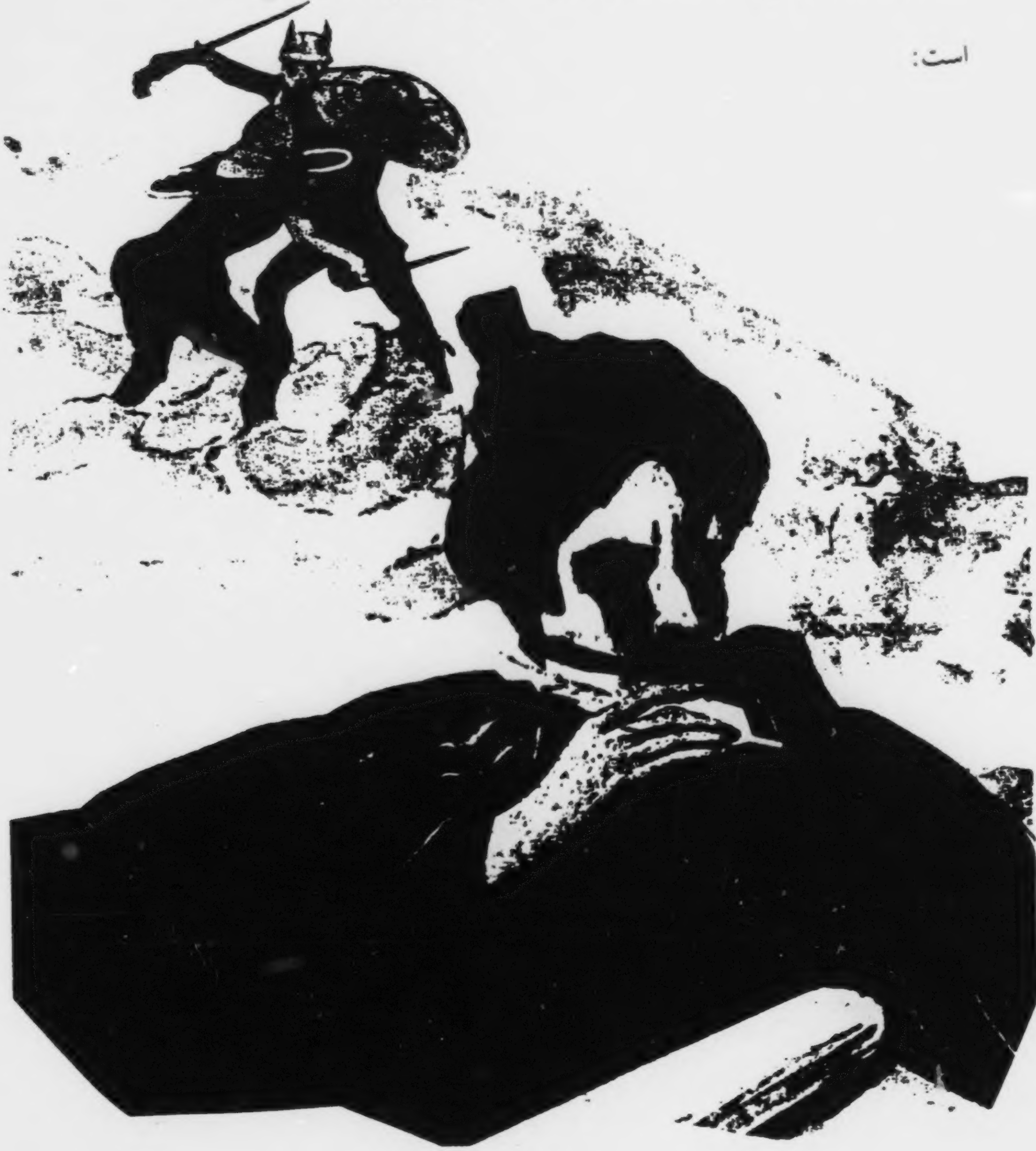
Intermediate to Advanced-Plus
to Superior

فردوسی

فردوسی یکی از شاعران بزرگ ایران است که در حدود هزار سال پیش می‌زیسته است. فردوسی در طوس، نزدیک مشهد بدنیا آمد و در همانجا زندگانی کرد. آرامگاهش نیز در طوس است. کسانی که برای زیارت به مشهد می‌روند، از آرامگاه این شاعر بزرگ هم دیدن می کنند.

فردوسی مردی میهن‌پرست بود و به تاریخ ایران قدیم علاقه داشت. این بود که داستانهای شاهان و پهلوانان قدیم ایران را بشعر درآورد و در کتابی جمع کرد. همهٔ ایرانیان این کتاب را می‌شناسند و آن را می‌خوانند. اسم این کتاب شاهنامه است. شاهنامه داستانهای زیبایی دارد مانند داستان «رستم و سهراب»، «بیژن و منیژه» و «زال و رودابه».

فردوسی با سرودن°شاهنامه خدمتی بزرگ به ایران کرده است. این است که همهٔ ایرانیان فردوسی را دوست دارند و بر او آفرین می گویند. فردوسی خود گفته است:



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بسی رنج بُردم در این سال سی عجم زنده کردم بدین پارسی
نمیرم از این پس که من زنده ام که تخم سخن را پراکنده ام
هرآن کس که دارد هُش و رای و دین پس از مرگ بر من کند آفرین

کلمه‌ها و ترکیبهای تازه

پارسی = فارسی

رای = فکر، اندیشه

سرودن = چیزی را به شعر گفتن

عجم = ایرانی

می‌زیسته است = زندگی می کرده است

هش = هوش

پرسش :

۱ - فردوسی در چند سال پیش می‌زیسته است؟

۲ - کتاب معروف فردوسی چه نام دارد؟

۳ - شاهنامه در بارهٔ چه موضوعی است؟

۴ - فردوسی در کجا بدنیا آمده است؟

۵ - چرا مردم برای زیارت به مشهد می‌روند؟

ایران

خوشا مرز ایرانِ عنبر نسیم   که خاکش گرامی‌تر از زر و سیم
هوایش موافق به هر آدمی   زمینش سراسر پُر از خرّمی
گر از فارس گویی بهشتی خوش است   همه مرز آن خرّم و دلکش است
به یک سوی اهواز مینوسرشت   که سبز است و خرّم چو باغ بهشت
گر از مُلک کرمان سرایم رواست   که هندوستانی خوش آب و هواست
خراسان ز چین و ختن خوشتر است   که خاکش به مانند مشک تر است
صفاهان چنو در جهان شهر نیست   نداند کسی کش ز خرد بهر نیست
عروس جهان است مُلک اراک   که سرتاسرش مشکبیز است خاک
هم از عهد جمشید و کاووس کی   نبوده است مُلکی به خوبی چو ری
گر آیی سوی رشت و مازندران   پُر از سبزه بینی کران تا کران
همه بوستانش سراسر گل است   به باغ اندرون لاله و سنبل است

آقاخان کرمانی

کلمه‌ها و ترکیبهای تازه

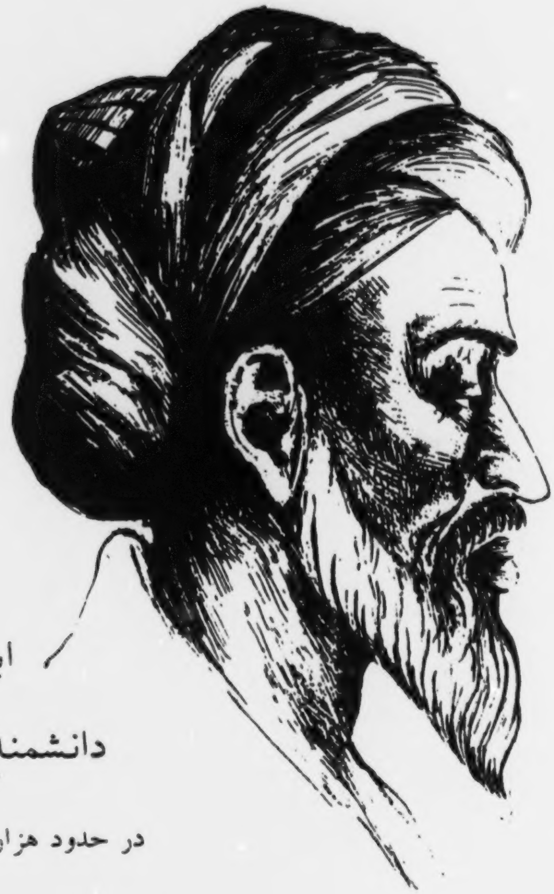
به باغ اندرون = در باغ

بینی = می‌بینی

تر = تازه

چنو = چون او

ختن = نام شهری است که مشک آن معروف بوده است.



ابوعلی سینا

دانشمندِ بزرگِ ایران

در حدود هزار سال پیش در یکی از شهرهای ایران پسری بدنیا آمد. مادرش نام او را حسین گذاشت.

حسین از پنج سالگی شروع به درس خواندن کرد. با علاقهٔ بسیار درس خواند و بسرعت پیشرفت کرد. کتاب را بیش از هر چیز دوست می‌داشت و بتدریج برای خود کتابخانهٔ کوچکی درست کرد. هر جا که کتاب تازه‌ای می‌دیدمی‌خرید

و آن را با دقّت می‌خواند و در کتابخانه‌اش نگاه می‌داشت. حسین در هیجده سالگی طَبیبِ ماهِریْ شد و به معالجهٔ بیماران پرداخت. در این موقع به او ابوعلی سینا می‌گفتند. هرکس که بیماری سختی داشت پیش او می‌رفت و معالجه می‌شد. ابوعلی سینا جوان بسیار مهربانی بود و بیماران محتاج را برایگانْ معالجه می‌کرد.

در این هنگام یکی از پادشاهان ایران سخت بیمار شد. همهٔ پزشکان از دَرمانْ او ناامید شدند. سرانجام ابوعلی سینا را برای معالجهٔ او دعوت کردند. ابوعلی بزودی به علّت بیماری پادشاه پی برد و او را معالجه کرد. در مقابل این خدمت به او اجازه داده شد که از کتابخانهٔ بزرگ سلطنتی استفاده کند. ابوعلی جوان و دانشمند شب و روز در آنجا به مُطالعهٔ پرداخت. در بارهٔ هر چه می‌خواند فکر می‌کرد و می‌خواست به علّتِ هر چیز پی ببرد.

ابوعلی سینا نتیجهٔ تجربه‌ها و مطالعه‌های خود را در کتابهای بسیاری نوشته است. کتابهای این دانشمند ایرانی به زبانهای گوناگون ترجمه شده است. هنوز هم در دانشگاههای بزرگ جهان، دانشجویان و دانشمندان آنها را مطالعه می‌کنند.

ابوعلی سینا، طبیب و دانشمند بزرگ ایران، در پنجاه و هشت سالگی درگذشت.

آرامگاهٔ او در شهر همدان است.

کلمه‌ها و ترکیبهای تازه

آرامگاه = مقبره

بتدریج = کم کم

رایگان = مفت

درمان = علاج

طبیب = پزشک ، دکتر

ماهر = زبردست، استاد

مطالعه = خواندن چیزی برای بدست آوردن اطّلاعات بیشتر

پرسش :

۱ ـ ابوعلی سینا تقریباً چند سال پیش زندگی می کرد؟

۲ ـ اسم ابوعلی سینا چه بود؟

۳ ـ ابوعلی سینا چگونه برای خود کتابخانه‌ای درست کرد؟

۴ ـ از کجا می‌فهمیم که ابوعلی سینا پزشک مهربانی بود؟

۵ ـ چرا پادشاه ایران اجازه داد که ابوعلی از کتابخانهٔ سلطنتی استفاده کند؟

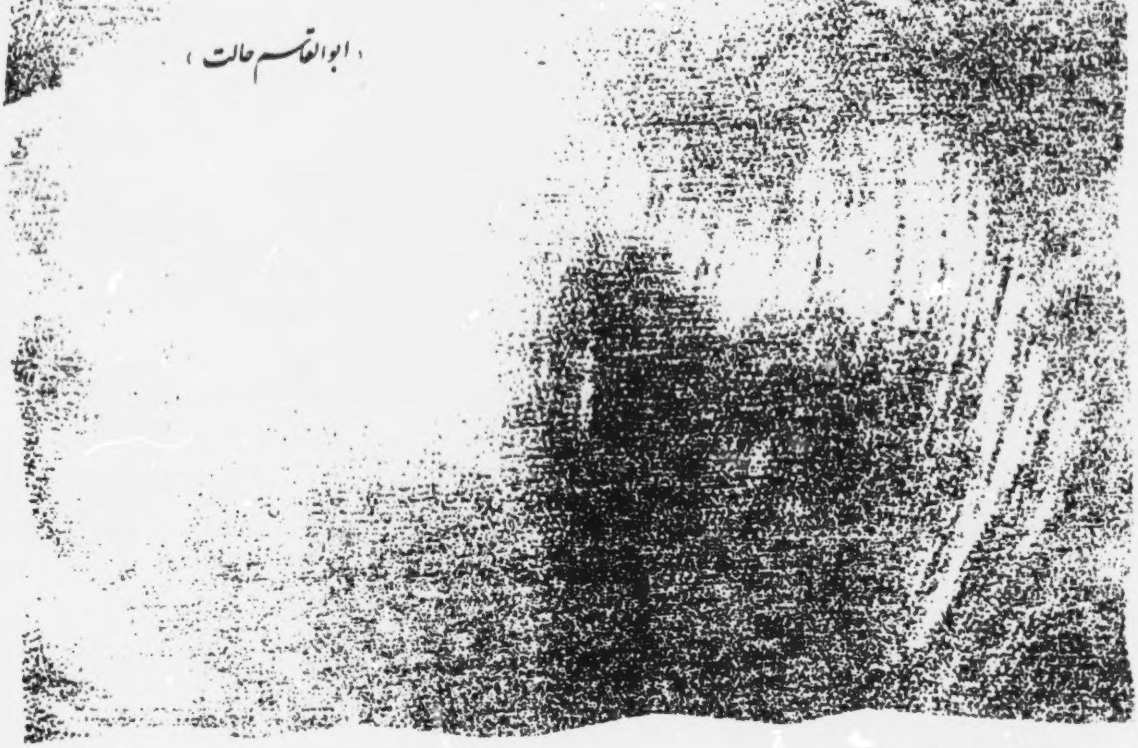
۶ ـ آرامگاه ابوعلی در کجاست؟

مادر

ای مادر عزیز که جانم فدای تو   قربانِ مهربانی و لطف و صفای تو
هرگز نشد محبت یاران و دوستان   همپایهٔ محبت و مهر و وفای تو
مهرت برون نمی رود از سینه‌ام که هست   این سینه خانهٔ تو و این دل سرای تو
ای مادر عزیز که جان داده ای مرا   سهل است اگر که جان دهم اکنون برای تو
خشنودی تو مایهٔ خشنودی من است   زیرا بُوَد رضای خدا در رضای تو

گر بود اختیار جهانی به دست من
می ریختم تمام جهان را به پای تو

(ابوالقاسم حالت)



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رستم

رستم پهلوان بیمانند شاهنامه (۱)

شاهنامه بزرگترین و پرشکوه‌ترین کتاب در زبان فارسی و یکی از معروفترین حماسهٔ* های جهان است. شاهنامه داستان قهرمانان بی‌همتا و دلاوران نامدار ایران کهن است. درمیان این قهرمانان چهره‌ای درخشانتر از رستم نیست. او قهرمان قهرمانان و جهان‌پهلوانِ* بی‌همتا و دلاور یگانهٔ شاهنامه است. تنها بُرز* و بالا* و دلاوریهای شگفت‌انگیز او نیست که همه را بحیرت می‌افکند وبه اعجاب* وا می‌دارد بلکه همهٔ احوال و اطوار* او از توانایی و خردمندی و هوشیاری و نرمخویی* حکایت دارد. رستم سرمشق دلاوری و نمونهٔ جوانمردی ومثال* شرف و بزرگی است. هزارسال است که وجود افسانه‌ای رستم در ایرانیان روح میهن‌دوستی و دلاوری و مردانگی می‌دمد. هزارسال است تا هر ایرانی شاهنامه می‌خواند از سرگذشت رستم و خوی و کردار او رسم دلاوری و جوانمردی و ایران‌دوستی می آموزد:

شگفتی ز رستم به گیتی بسی است — کز و داستان در دل هر کسی است
سراپای مردی و جنگ از اوست — خردمندی و دانش و سنگ* از اوست
یکی مرد بینی چو سروِ سهی* — به دیدار* با زیب و با فرّهی*
به خشکی چو پیل و به دریا نهنگ — خردمند و بینا دل و مرد جنگ

سرگذشت رستم، این پهلوان یگانه از همان آغاز شگفت‌انگیز است. در شکم مادر چنان بزرگ بود که کارزادن دشوار گشت. تا به تدبیر سیمرغ* خنجری

آبگون* و پزشکی ماهر فراز آوردند و رودابه ، مادر رستم را شربتی خورانیدند تا از هوش برفت. پس پزشک پهلوی رودابه را بشکافت و رستم را بیرون آورد.

یکی بچه بُد چون گَوی شیرفَش — به بالا بلند و به دیدار کَش
شگفت اندرو مانده بُد مرد و زن — که نشنید کس بچهٔ پیلتن
به یک روزه گفتی که یک ساله بود — یکی تودهٔ سوسن و لاله بود

رستم در سالهای خردی همهٔ فنون جنگاوری را فرا گرفت چون به سالهای نوجوانی رسید خواست تا به میدان جنگ رود و با دشمنان ایران نبرد کند. پدرش زال گرزی را که از پدر خویش سام به یادگار مانده بود به وی داد. پس رستم خواست اسبی بگزینند. هر اسبی که پیش می کشید و دست بر پشتش می‌افشرد، اسب پشت خم می کرد تا مادیانی پیش آوردند. کرّه‌ای پیلتن در پس او روان بود. رستم خواست آن کرّه را با کمند بگیرد؛ امّا چوپان او را از این کار برحذر داشت و گفت: این کرّه را رخش نام است و از آنگاه که به زیر زین آمده خواهندگان بسیاری پیدا کرده امّا کسی بر او دست نیافته است. چه، تا سواری بدو نزدیک می‌شود مادرش مانند شیر می‌غرّد و سوار را از کرّه‌اش دور می کند.

بپرهیز تو ای هُشیوار مرد — به گردِ چنین اژدها بر مگرد
که این مادیان چون درآید بجنگ — بدرد دل شیر و چرم پلنگ

رستم به سخن چوپان اعتنایی نکرد و بر سر و گردن مادیان مشتی زد. مادیان

مجسمهٔ رستم در رامسر

به خاک افتاد و سپس برجَست و به سوی گلّهٔ اسبان رفت. رستم بر پشت رخش دست نهاد و بفشرد. رخش پشت خم نکرد.

ز چوپان بپرسید کاین اژدها   به چند است و این را که داند بها
چنین داد پاسخ که گر رستمی   بروْ راست کن روی ایران زَمیْ
مَر این را بر و بوم ایران بهاست   برین برْ، تو خواهی جهان کرد راستْ

و اینچنین رستم اسب دلخواه خود را پیدا کرد. اسبی شایستهٔ پهلوان بزرگ که سالیان دیربازْ پیکر کوه‌وشْ و ساز و برگْ جنگی او را می کشید و او را در جنگها یاری می‌داد.

رستم زندگی درازی یافت و روزگارِ نُه پادشاه را دید. او در این زمان دراز

پیوسته نگهبان میهن و خدمتگزار راستین ایران بود. هر گاه بلیّه*ای پیش می آمد، پادشاهان از او یاری می‌خواستند. چارهٔ هر دشواری به دست او بود. هر گاه دشمنی قوی پنجه به مرزهای کشور می‌تاخت رستم بود که به نیروی بازو و خردمندی دشمنان را در هم می‌شکست و آنان را تار و مار می کرد*. نگهبان ایران‌زمین او بود. هیچ پهلوانی در برابر او تاب نبرد نداشت.

کلمه‌ها و ترکیبهای تازه

آبگون – آبدار، درخشان، بسیار تیز
اطوار – رفتار
اعجاب – شگفتی
ایرانزمی – ایرانزمین، سرزمین ایران
بالا – قد
برز – قد، قامت
برو – بر او، بر پشت او
برین‌بر – بر این، بر روی این، به یاری این
بلیّه – گرفتاری، سختی
تار و مار می‌کرد – پراکنده می‌کرد، از هم می‌پاشید
تو خواهی جهان کرد راست – تو جهان را درست خواهی کرد.
جهانپهلوان – بزرگترین پهلوان دنیا
چرم – پوست
حماسه – شعری که در آن از دلاوریها و جنگها گفتگو می‌شود. بخصوص دلاوریها و جنگهای قهرمانان یک ملّت برای حفظ میهن و شرف.
دیدار – صورت، چهره
دیریاز – طولانی
ساز و برگ – وسیله و افزار جنگ
سنگ، در اینجا – وقار، قدر و مرتبه
سوسن – نام گلی
سهی – راست
سیمرغ – مرغی افسانه‌ای. در داستانهای قدیمی آمده است که سیمرغ زال پدر رستم را پرورش داد و در گرفتاریها به زال و خانوادهٔ او یاری می کرد.
شیرفش – شیرمانند
فرّهی – شکوه، جلال
کش – خوب، خوش، زیبا
کوه‌وش – کوهمانند
مثال – نمونه، سرمشق
نرمخویی – دارای اخلاق ملایم بودن
هشیوار – هوشیار

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ای پسر عزیز

هان ، ای پسر عزیز دِلبَند   بشنو ز پدر نَصیحَتی چند
می باش به عُمر خود سَحَرخیز   وزْ خواب سحرگهان بپرهیز
از یاد مَبَر تو شست و شو را   پاکیزه بشوی دست و رو را
از نرم و خشن هر آنچه پوشی   باید که به پاکیش بکوشی
گر جامهٔ گلیم یا که دیباست   چون پاک و تمیز بود، زیباست
چون با ادب و تمیز باشی   نزد همه کس عزیز باشی
با مادر خویش مهربان باش   آمادهٔ خدمتش بجان باش
با چشم ادب نگر پدر را   از گفتهٔ او مَپیچ سر را
چون این دو شوند از تو خُرسند   خُرسند شود ز تو خداوند

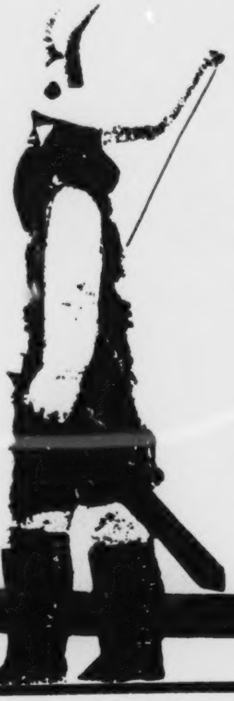
(ایرج میرزا)

کودکی سهراب

۱ – رفتن رستم به شهر سَمَنگان

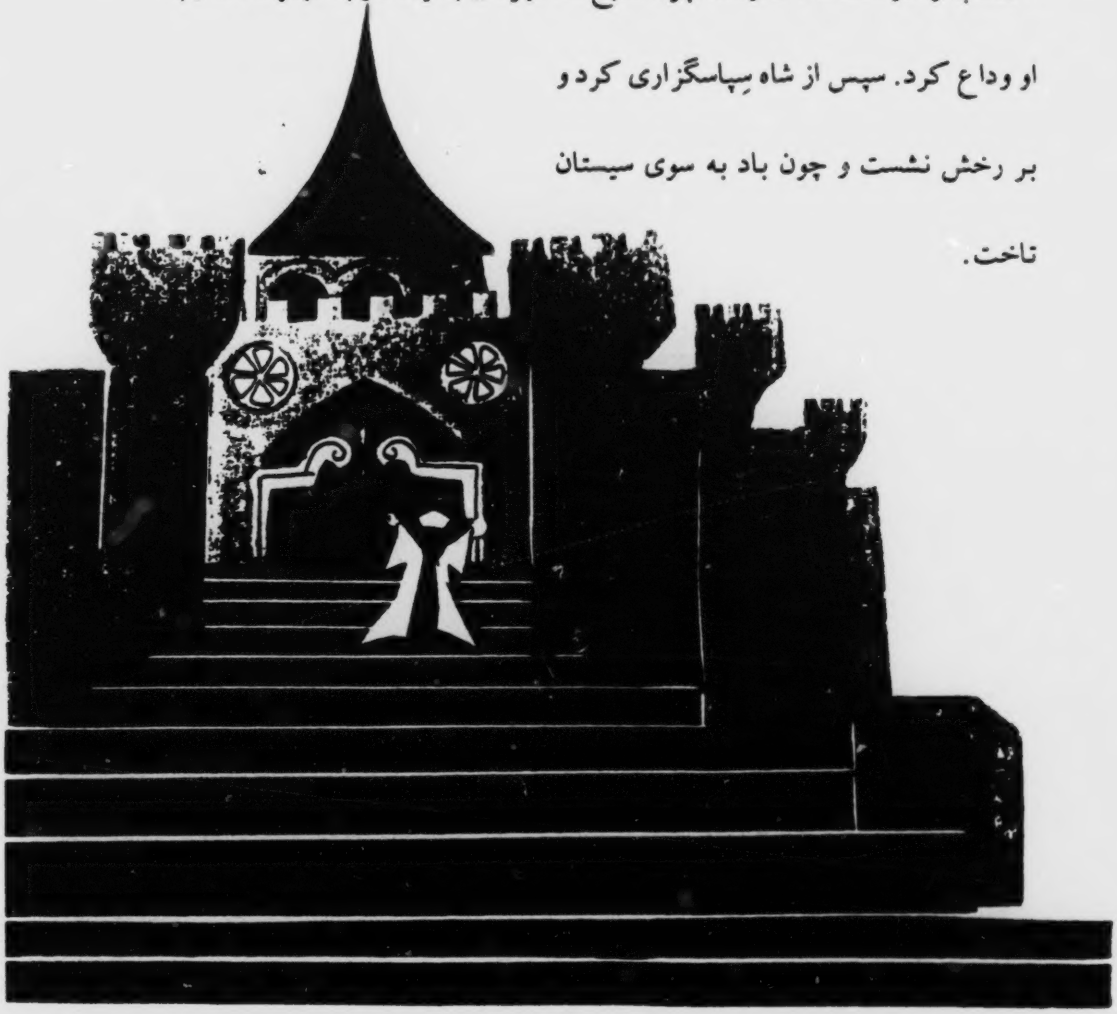
روزی رستم، پهلوان دلیر ایران، بر رَخشْ نشست و برای شکار به صحرا رفت. در نزدیکی کشور توران، به دشتی رسید که گورخر فراوان داشت. با شادی بسیار گورخری شکار کرد. از خار و خاشاک و شاخه‌های خشک آتشی افروخت و کبابی پخت و پس از خوردن در سایهٔ درختی به خواب خوش فرو رفت.

در این وقت چند تن از سواران تورانی که از آنجا می گذشتند چون رستم را خُفتهْ دیدند، رخش را با کوشش بسیار بِبَندْ آوردند و با خود بردند. رستم بیدار شد و هر چه به اطراف نگریست رخش را ندید، ولی چون جای پای او را می‌شناخت به دنبالش براه افتاد تا به شهر سَمَنگان رسید.



پادشاه سمنگان چون از آمدن رستم با خبر شد، او را به کاخ خود برد و با

مهربانی بسیار از او پذیرایی کرد و قول داد که رخش را پیدا کند. سپس دختر خود تَهمینه را نیز به او داد. رستم از این پیشامد بسیار خوشحال شد. چون هم با تهمینه ، دختر زیبای شاه سمنگان، عروسی کرد و هم رخش را بدست آورد. رستم آن شب را در سمنگان گذراند. چون صبح شد مُهره‌ای به یادگار به تهمینه داد و با او وداع کرد. سپس از شاه سِپاسگزاری کرد و بر رخش نشست و چون باد به سوی سیستان تاخت.



چو نُه ماه بگذشت بر دُختِ شاه   یکی کودک آمد چو تابنده ماه
چو خندان شد و چهره شاداب کرد   وُرا نام، تهمینه، سهراب کرد
چو یک ماه شد همچو یک سال بود   بَرَش چون بَرِ رستمِ زال بود
چو سه ساله شد سازِ میدان گرفت   به پنجم دل شیرمردان گرفت
چو ده ساله شد زان زمین کس نبود   که با وی تواند نَبَرد آزمود

کلمه‌ها و ترکیبهای تازه

آزمود = آزمایش کرد (تواند نبرد آزمود، یعنی بتواند بجنگد)

بر = سینه و پهلو

ببند آوردند = با بند گرفتار ساختند

چو = چون، وقتی که

خفته = خوابیده

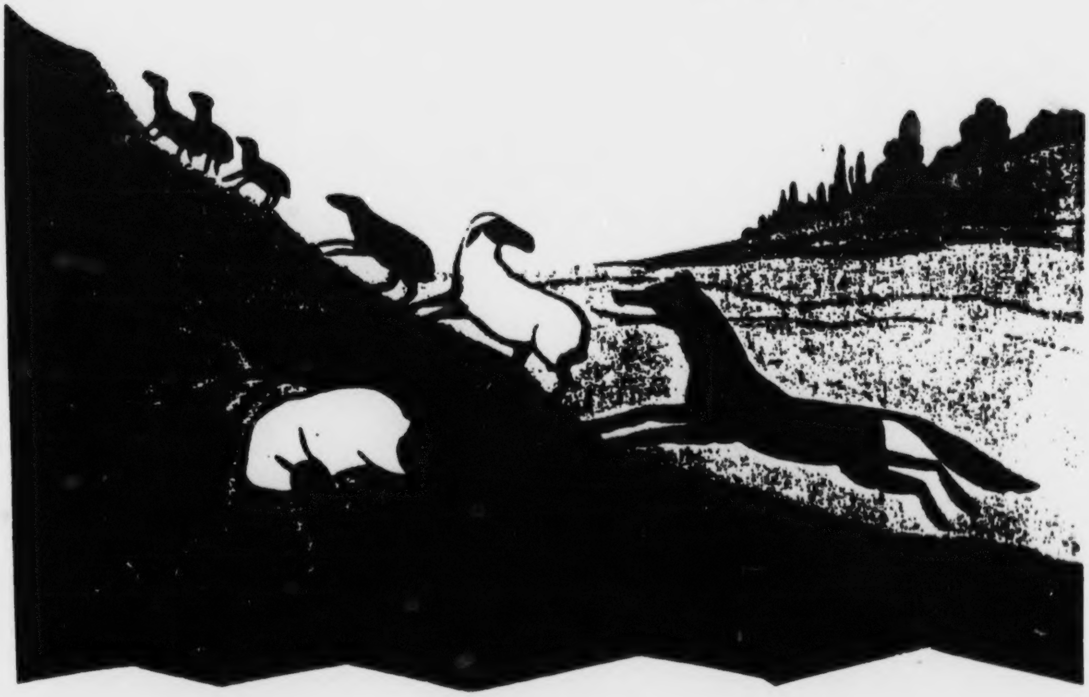
دخت = دختر

رخش = نام اسب رستم

چوپان دروغگو

چوپانی گاه‌گاه° بی‌سبب° فریاد می‌کرد: گرگ آمد! گرگ آمد! مردم برای نجات چوپان و گوسفندان به سوی او می‌دویدند. امّا چوپان می‌خندید و مردم می‌فهمیدند که دروغ گفته است.

از قَضا° روزی گرگی به گلّه زد°. چوپان فریاد کرد و کمک خواست. مردم گمان کردند° که باز دروغ می‌گوید. هر چه فریاد زد هیچکس به کمک او نرفت. چوپان دروغگو تنها ماند و گرگ گوسفندان او را دَرید°.



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کودکی سهراب

۲ ـ آگاه شدن سهراب از نام پدر خود

سهراب چون بزرگ شد روزی از مادرش نام پدر خود را پرسید.

تهمینه پاسخ داد تو فرزند پهلوان پیلتن رستم، و از نژاد زال و سام و نریمان هستی:

جهان آفرین تا جهان آفرید سواری چو رستم نیامد پدید
دل شیر دارد تن ژندهٔ پیل نهنگان برآرد ز دریای نیل

تهمینه مهره‌ای را که رستم به یادگار به او داده بود، به بازوی سهراب بست و

یکی نامه از رستم جنگجوی بیاورد و بنمود پنهان بدوی

آنگاه سه یاقوت رخشان و سه کیسهٔ زری را که پدرش از ایران فرستاده بود به او نشان داد و سفارش کرد که در نگاهداری آنها بکوشد تا روزی به کار آید.

کلمه‌ها و ترکیبهای تازه

بر آرد = بر آورد

بنمود = نشان داد

پیلتن = لقب رستم بوده است، زیرا می‌گویند قوّت و قدرت فیل (پیل) داشته است

جهان‌آفرین = کسی که جهان را آفرید، خدا

دریای نیل = رود بزرگ نیل که در قدیم آن را دریا حساب می‌کردند

رخشان = درخشان

زال = پدر رستم

ژنده = بزرگ، با عَظَمَت

سام = پدر زال

سوار = در اینجا یعنی پهلوان

یاقوت = سنگی گرانبها

پرسش :

۱ ـ تهمینه پس از اینکه نام پدر سهراب را به او گفت چه کرد؟

۲ ـ رستم برای سهراب چه فرستاده بود؟

۳ ـ تهمینه به سهراب چه سفارشی کرد؟

کودکی سهراب

۳ – پایان گفتگوی سهراب و تهمینه

تهمینه از پهلوانیهای رستم و پدرانش داستانها نقل کرد و سهراب را از فاش کردن نام پدر برحَذَر داشت و گفت که اگر رستم بشنود که تو چنین جنگجو و دلیر گشته‌ای،

همان گَه بخواند تو را نزد خویش   دل مادرت گردد از درد ریش

گذشته از این، افراسیاب که دشمن رستم و ایرانیان است، اگر از این راز آگاه گردد، خشمگین می‌شود، و به خاطر دشمنی با رستم ترا می کشد.

سهراب از سخنان مادر شادمان شد، امّا در پنهان داشتن راز با او موافق نبود.

چنین گفت سُهراب کاندر جهان   ندارد کسی این سخن در نهان
بزرگان جنگاور از باستان   به رستم زنند این زمان داستان
کنون من ز ترکان جنگاوران   فراز آورم لشکری بیکران
برانم به ایران زمین کینه خواه   همی گَرد کینه برآرم به ماه
به رستم دهم گُرز و تخت و کُلاه   نِشانمش بر گاهِ کاووس شاه

تو را بانوی شهرْ ایران کنم   به جنگ اَنْدَرونْ کار شیران کنم
چو رستم پدر باشد و من پسر   نَمانَد به گیتیْ یکی تاجَوَرْ

اگر می‌خواهید بدانید که سهراب چگونه پدر خود را می‌یابد و عاقبت داستان این پدر و پسر به کجا می‌کشد کتاب «داستانهای شاهنامه» را بخوانید.

(شعرها از شاهنامهٔ فردوسی)

کلمه‌ها و ترکیبهای تازه

به جنگ اندرون = در جنگ

برحذر داشت = ترساند، به پرهیز وادار کرد

تاجور = پادشاه

جنگاور = جنگجو

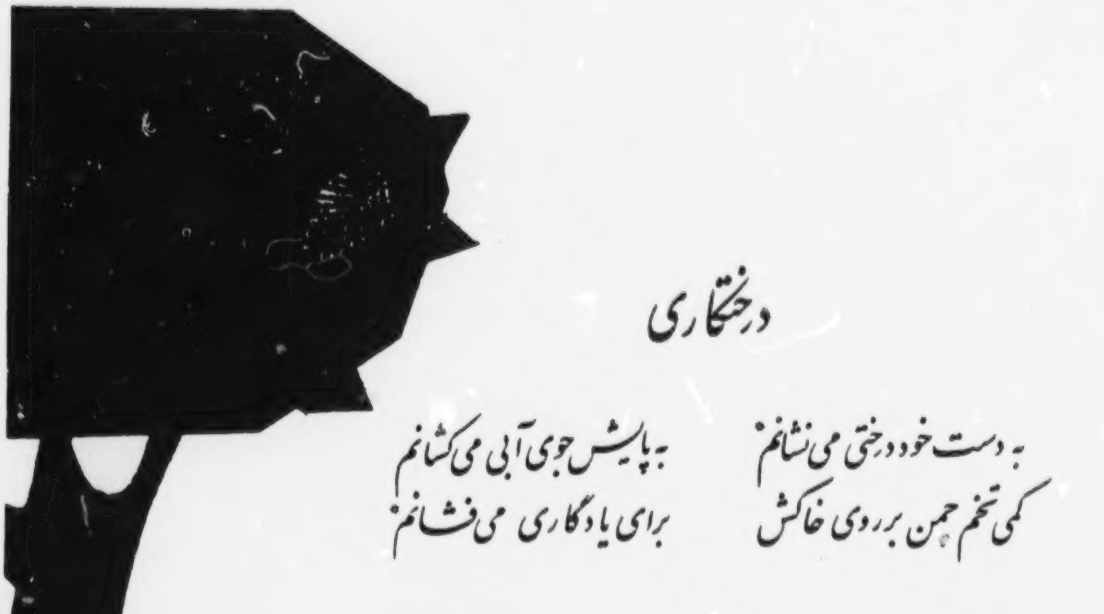
راز = سرّ

ریش = زخم

شهر = اینجا یعنی مملکت ، کشور

فاش کردن = آشکار کردن

فراز آورم = جمع کنم، گرد آورم



درختکاری

به دست خود درختی می نشانم به پایش جوی آبی می کشانم
کمی تخم چمن بر روی خاکش برای یادگاری می فشانم

درختم کم کم آرد برگ و باری بسازد بر سر خود شاخساری
چمن روید در آنجا سبز و خرم شود زیر درختم سبزه زاری

به تابستان که گرما رو نماید درختم چتر خود را می گشاید
خنک می سازد آنجا را ز سایه دل هر رهگذر را می رباید

(عباس یمینی شریف)

محمّدبن زکریّا*ی رازی کاشف* الکل

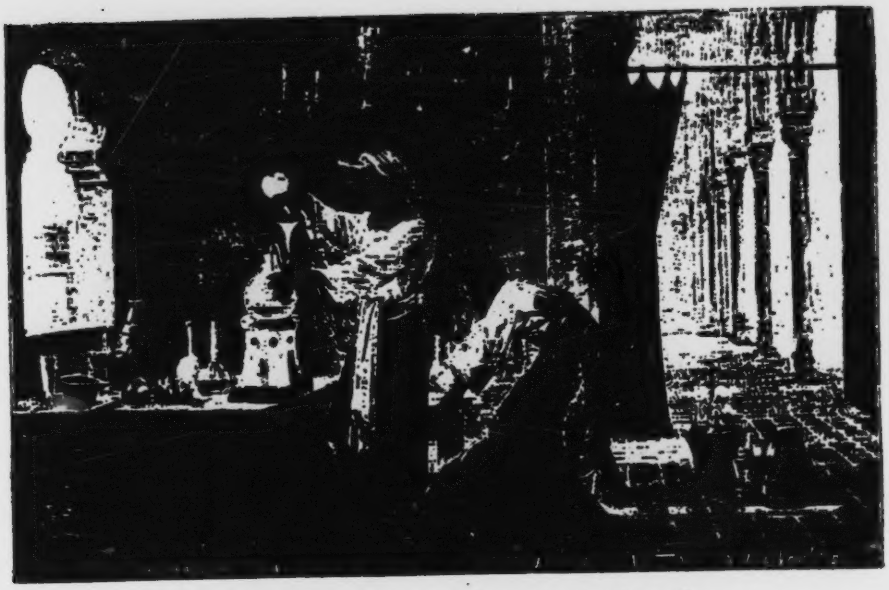
در حدود هزار سال پیش، در شهرری جوانی می‌زیست که بعدها به نام رازی شهرت پیدا کرد. وی بسیار کنجکاو و دقیق بود و به کسب علم شوق فراوان داشت. ریاضیّات* و نُجوم* و بیشتر علوم زمان خود را در اَوان* جوانی فرا گرفت. چون در آن زمان دانشمندان به کیمیاگری می‌پرداختند، وی نیز به این کار علاقهٔ بسیار پیدا کرد. یعنی می‌خواست مادّه‌ای بدست بیاورد که با آن فلزّات دیگر را به طلا تبدیل کند.

برای نیل* به این مقصود روز و شب به آزمایشهای گوناگون می‌پرداخت و بر اثر همین آزمایشها به چشم درد مُبتلا شد و ناگزیر* به پزشکی مُراجعه کرد. گویند که پزشک برای معالجهٔ چشمهای رازی پانصد سکّهٔ طلا از او گرفت و چنین گفت: «کیمیا این است نه آنچه تو در جستجوی آنی.»

این سخن در «رازی» بسیار اثر کرد و از آن پس به تحصیل دانش پزشکی پرداخت. در آن زمان بغداد* مرکز علم بود. رازی به آنجا رفت و مدّتها عمر خود را صرف تحصیل پزشکی کرد و شهرت فراوان یافت و به وطن خود بازگشت. رازی در شهر ری بیمارستانی تأسیس کرد و در آنجا به درمان بیماران و تدریس* دانش پزشکی پرداخت.

چون رازی بزرگترین پزشک زمان خود شناخته شده بود، بسیاری از امیران، او را به دربار خود برای مداوا*ی بیماران دعوت می کردند.

رازی گذشته از مداوای بیماران و ادارهٔ بیمارستانها، در حدود دویست و پنجاه کتاب نیزنوشته است. بیشتراین کتابها، مربوط به دانش پزشکی است. معروفترین



محمدبن زکریای رازی پزشک نامی ایران در آزمایشگاه خود

آنها «حاوی» نام دارد. کتابهای مهمّ رازی به زبانهای خارجی ترجمه شده است و سالها استادان بزرگ در دانشگاههای مشهور جهان، این کتابها را تدریس می کرده‌اند.

الکل که امروزه موارد استعمال فراوانی در صنعت و پزشکی دارد، از کشفیّات این دانشمند بزرگ است.

این پزشک و دانشمند و کاشف عالی‌مقام که از مفاخر بزرگ کشورماست، در اواخر عمر به چشم درد سختی مبتلا گشت و عاقبت نابینا شد. و در شهر ری، همانجا که بدنیا آمده بود، در گذشت.

از فردوسی

در ستایش خدای متعال

بنام خداوند جان و خرد   کزین برتراندیشه برنگذرد
خداوند نام و خداوند جای   خداوند روزی ده رهنمای
خداوند کیهان[1] و گردان‌سپهر[2]   فروزندهٔ ماه و ناهید[3] و مهر
زنام ونشان‌و گمان برتراست   نگارندهٔ بر شده گوهر[4] است
نیابد بدو نیز اندیشه راه   که او برتر ازنام وازجایگاه
بدین‌آلت ورای وجان‌وتوان   ستود آفرینده را چون توان
بهستیش باید که[5] خستوشوی   ز گفتار بیگار[6] یك سو شوی
پرستنده باشی و جوینده راه   بفرمانها ژرف[7] کردن نگاه
توانا بود هر که دانا بود   ز دانش دل پیر برنا بود
ازاین‌پرده‌برترسخنگاه‌نیست   بهستیش اندیشه را راه نیست

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[1] جهان [2] آسمان [3] ستارهٔ زهره [4] یعنی جوهر علوی کنایه از آسمان
[5] اقرارکننده [6] بیهوده [7] عمیق‌ودقیق

نفت

ایرانیان قدیم آتش را مقدّس می‌دانستند و در تمام عبادتگاهها که به آنها آتشکده می‌گفتند، آتش روشن می‌کردند. یکی از آتشکده‌های بزرگ و مشهور ایران قدیم آذرگُشَسْب نام داشت. گویند در این آتشکده هفت صد سال آتش روشن بودو هرگز خاموش نمی‌شدو هیچوقت خاکستر به‌جا نمی‌گذاشت. دانشمندان می‌گویند آتشکدهٔ آذرگشسب را بر روی چاهی که از آن گاز نفت بیرون می‌آمده است ساخته بوده‌اند. همچنین مورِّخان می‌گویند که ایرانیان قدیم از نفت در جنگها استفاده می‌کرده‌اند.

★★★★★★★

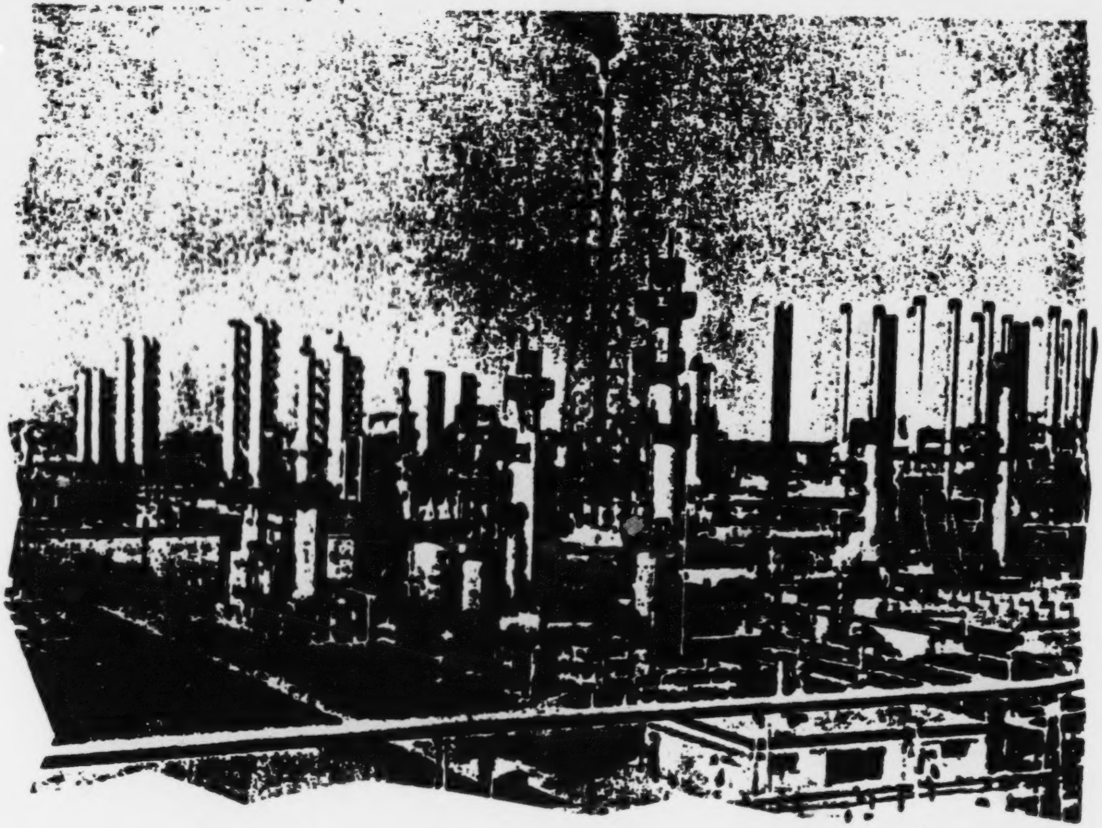
استفاده از نفت به صورت امروزی مدّت بسیاری نیست که معمول گردیده است و هنوز از حَفرِ نخستین چاههای نفت در امریکا بیشتر از صد سال نمی‌گذرد.

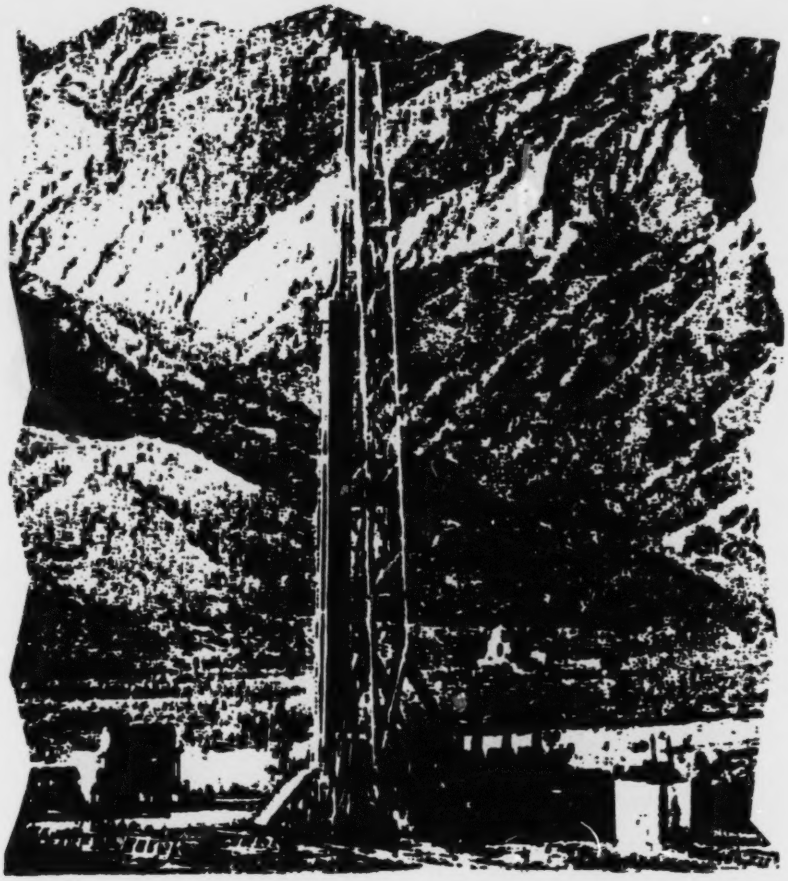
امروزه نفت در دنیا اهمیّت فراوانی یافته است. اتومبیلی که بر آن سوار می‌شویم، تراکتوری که آن را در کارهای کشاورزی بکار می‌بریم، کشتیهایی که در دریا حرکت می‌کنند، هواپیمایی که در آسمان پرواز می‌کند، بیشتر ماشینها و بعضی از کارخانه‌ها با موادّ نفتی کار می‌کند، از آن گذشته صدها مادّهٔ دیگر از نفت بدست می‌آید. بسیاری از وسایل پلاستیکی مانند بطری، لوله، صفحهٔ گرامافون، انواع اسباب‌بازی، کف‌پوش اتاق و چیزهای دیگر از موادّ نفتی ساخته می‌شود. وقتی که در روی جادّه‌ها و خیابانهای آسفالت شده راه می‌روید، هیچ فکر می‌کنید که آنچه در زیر پایِ شماست با مادّهٔ نفتی ساخته شده است؟ آنچه در آسفالت بکار می‌رود قیر است. قیر مادّهٔ سیاه رنگی است که از نفت خام بدست

می‌آید، آن را با شن و ماسه مخلوط می کنند و بر سطح جادّه‌ها و خیابانها می‌ریزند و می کوبند یا فشار می‌دهند ، تا پوشش سختی تشکیل شود.

نفت را از کجا بدست می‌آورند؟ در بعضی از نقاط زمین بخصوص در اعماقْ آن نفت به مقدار فراوان یافته می‌شود. برای استخراجْ آن چاههای عمیق حفر می کنند. نفت خام را که از چاه استخراج می‌شودْ در پالایشگاه تصفیه می کنند و موادّ مختلف آن را جدا می‌سازند.

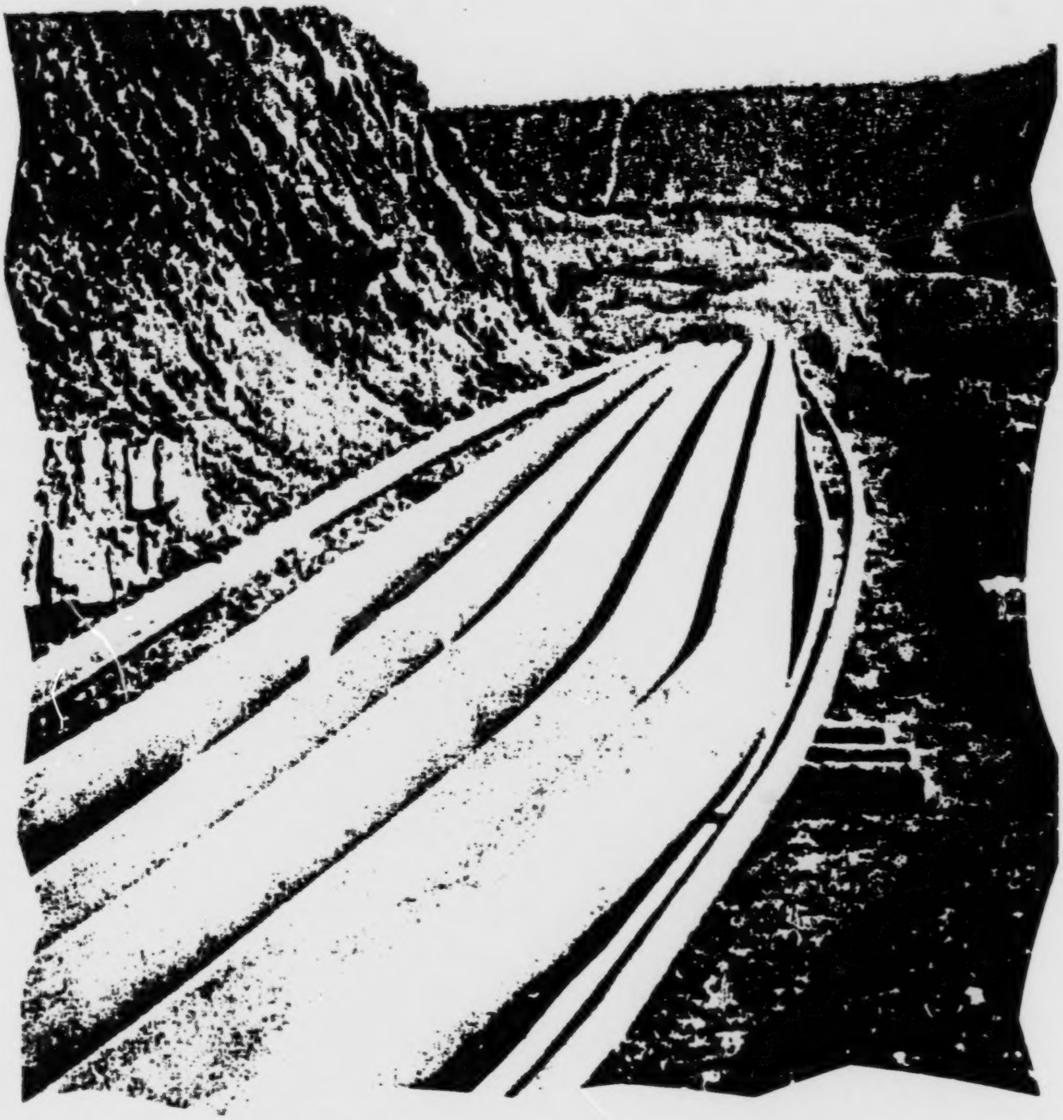
پالایشگاه آبادان





دربیشتر نقاط کشورما ، نفت در اعماق زمین وجود دارد. کشور ما از سرزمینهای نفت‌خیز° جهان بشمار می‌رود و هر سال مقدار فراوانی از نفت ایران به کشورهای دیگر صادر می‌شود°. بیشتر چاههای نفت ایران در خوزستان است. نفتی که از چاههای خوزستان استخراج می گردد با لوله به آبادان فرستاده می‌شود تا در پالایشگاه این شهر تصفیه شود. پالایشگاه آبادان یکی از بزرگترین پالایشگاههای جهان است. در چند شهر دیگر ایران از جمله در کرمانشاه و تهران نیز پالایشگاه وجود دارد.

سابقاً نفت را از آبادان به وسیلهٔ ماشینهای نفتکش به تهران می آوردند امّا اکنون از آبادان تا تهران لوله کشی شده است. این لوله که از پستیها و بلندیها و تونلها و جلگه‌ها عبور می کند و نفت را به تهران می‌رساند از شاهکارهای صنعت بشمار می‌رود. از تهران به مشهد و رشت نیز نفت به وسیلهٔ لوله فرستاده می‌شود.



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حکایت

پادشاهی با غلامی در کشتی نشست و غلام، دیگر دریا ندیده بود و محنت کشتی نیازموده. گریه وزاری درنهاد ولرزه براندامش اوفتاد. چندانکه ملاطفت کردند، آرام نمی گرفت وعیش مَلِک ازاو مُنَغَّص شد. چاره ندانستند. حکیمی درآن کشتی بود. ملک را گفت: «اگر فرمان دهی، من او را بطریقی خاموش گردانم.» گفت: «غایت لطف وکرم باشد.» بفرمود تا غلام به دریا انداختند. باری چند غوطه خورد. مویش گرفتند وپیش کشتی آوردند. به دو دست در سکانِ کشتی آویخت. چون برآمد به گوشه ای نشست وقرار یافت. ملک را عجب آمد. پرسید: «دراین چه حکمت بود؟» گفت: «از اول محنتِ غرق شدن ناچشیده بود وقدر سلامت کشتی نمی دانست. همچنین قدر عافیت کسی داند که به مصیبتی گرفتار آید.»

ای سیر ترا نان جوین خوش ننماید　　مَعشوقِ من است آن که به نزدیکِ تو زشت است

« گلستان سعدی »

از آقای دکتر رضازادهٔ شفق استاد دانشگاه

آزادی

آزادی دراین‌جهان مطلقاً یك‌امر نسبی‌است ودرحد اعلای مفهوم خود عبارت‌ازاین است که هرفردوملتی بحقوق مشروع‌خود برسد ودرحفظ آن‌معروض هیچگونه‌نگرانی وتعرض‌وتجاوز ازناحیهٔ دیگران‌نباشد. خدا نکند فردی یا جامعه‌ای ازآزادی چنین استنباط کند که هر کسی هرعملی‌را هرطور دلش خواست اجرا کند. در اینصورت جهان هرج وهرج و جامعهٔ انسانی مختل میگردد وامنیتی برای هیچکس و هیچ ملتی‌باقی‌نمیماند. بقول پروفسور «لاسکی» اگر کسی درسالن سینما میان دو هزار نفر نشسته دلش بخواهد برای تفریح داد بزند (آی آتش، آی‌حریق) ومردم را از زن و بچه هراسان کند و شاید چندتن در ازدحام زخمی شوند یا بمیرند و این‌آقا بگوید من آزادم، آنچه

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۱ - علم محاسبه وکمیت خرج و دخل و صادرات و واردات

میخواهم میگویم چون آزادی گفتاراست ، البته اشتباه میکند. آزادی هر فرد و جمع حدی دارد . انسان حتی در اعمال ساده روزانه هم آزاد نیست. حتی در کار خیلی عادی مانند راه رفتن در خیابانها آزادی وجودندارد . هرفرد پیاده یاسواره مجبوراست درخیابان برای آمد و شد دیگران هم حقی قائل شود و گرنه تصادفات دریکروز چندین صدنفر آدم میکشد. جهان، جهان قانون یا ناموس است ما در حال فردی نیز آزادنیستیم. اگر بالفرض فردی در کوهستان دوراز بشر زندگی کند باز هم آزادنیست ، تابع قوانین جسم خود ونوامیس طبیعت است ، نمیتواند خودش را بهوابیندازد ، نمیتواندکارنکرده غذابخورد، نمیتواند نخوابد. خلاصه رسم آفرینش دراین نشئه که ماهستیم ابداً کیفی ودلخواه نیست، آنانکه تصور میکنند در گفتن ویانوشتن ویا کردار ورفتار خودآزاد و لجام گسیخته هستند ومیتوانند بهر کسی یا جامعه‌ای بطوریکه دلشان خواست بتازند یا اشتباه میکنند و از مفهوم آزادی فرسنگها دورند یا متعمد هستند و میخواهند مانند قویدستان و زورمندان و راهزنان از فرصتهائی استفاده کنند و با زور وتجاوز هدفی یا جاهی و مالی بچنك بیاورند وچاقو کشی وتجاوز فاحش و ستمگری علنی و بی شرمانه‌ای را آزادی نام دهند . یعنی آزادی برای آنان و اسارت برای دیگران . بخت النصر، چنگیز، آتیلا، یزیدبن معاویه وشاید هیتلر و دیگران هم ازاین قبیل آزادیها میخواستند ومدتی هم کسب کردند و نمونه‌ای از اعمال آزادی پرورانه خودرا نمودار ساختند ومعلوم شد معنی آزادی آن است که یك فردیایك دسته هرچه خواستند بگویند و بنویسند ودیگران حتی اکثریت عظیمهٔ مردم خاموش شوند ونتوانند نفس بکشند و بآقای دیکتاتور نتوانندبگویند بالای چشم شما ابروست. بقول آن آزادیخواه

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فرانسوی (ای آزادی چه جنایتهائی که بنام تومرتکب میشوند) دراین دنیا مفهوم آزادی هم ازمفاهیمی است که هر کس آن‌را بنفع خود واز لحاظ تمایلات خود تعبیر میکند. بگفته مولوی:

هر کسی ازظن خود شد یار من   وز درون من نجست اسرار من

میازار موری که دانه‌کش است

چه خوش گفت فردوسیِ پاکزاد   که رحمت بر آن تربت پاک باد
«میازار موری که دانه‌کش است   که جان دارد و جان شیرین خوش است»
مزن بر سر ناتوان دستِ زور   که روزی درافتی به پایش چو مور
گرفتم ز تو ناتوانتر بسی است   توانا تر از تو هم آخر کسی است
خدا را بر آن بنده بخشایش است   که خلق از وجودش در آسایش است

«سعدی»

کلمه‌ها و ترکیبهای تازه

باد = باشد

بخشایش = درگذشتن از گناه دیگران

پاکزاد = نجیب

تربت = خاک

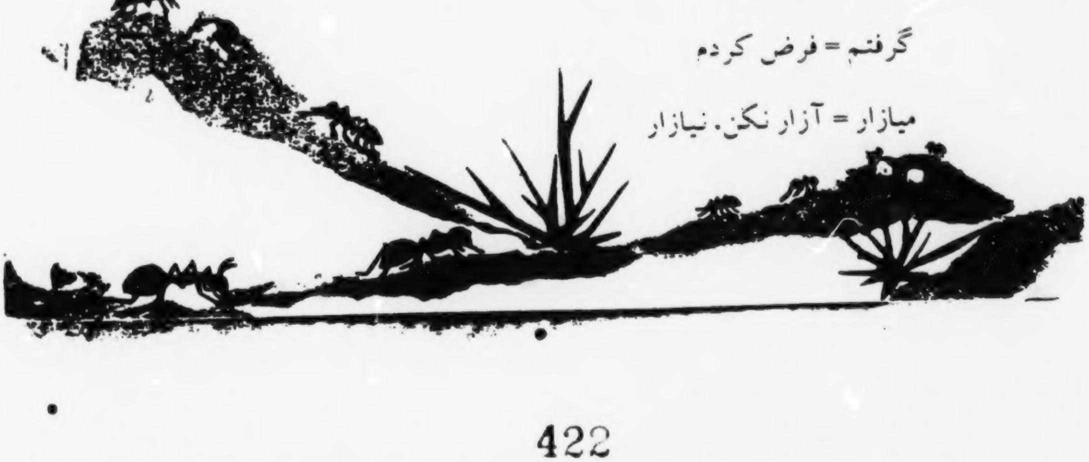
چو = چون. مانند

خلق = مردم

درافتی = بیفتی

گرفتم = فرض کردم

میازار = آزار نکن. نیازار



از روضة الانوارعباسی(قرن یازدهم)

همسایه داری

آورده‌اند که درویشی در همسایگی توانگری خانه داشت ، روزی کودك آن‌توانگر بخانهٔ درویش آمد دید که‌آن درویش با عیال واطفال خودطعام میخورد. کودك زمانی‌بایستاد ومیل‌طعام داشت، کسی باو التفات نکرد گریان گریان بخانه بازگشت .

پدر ومادر از گریهٔ اومتألم[2] شدند وسبب پرسیدند . گفت بخانهٔ همسایه رفتم و ایشان طعام میخوردند و مرا ندادند. پدرش فرمود که طعامهای گوناگون حاضر کردند و او چنانچه طریق کودکان بد خو باشد میگریست و میگفت از آن طعام باید که در خانه همسایه میخوردند .

پدر درماند وبدرخانه همسایه‌آمد واورا بیرون طلبیدو گفت‌ای

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[2] ۲ — دردمند

درویش چرا باید که ازتو رنجی بما رسد. درویش گفت: حاشا که ازمن رنجی بکسی رسد. خواجه گفت رنجی ازین بدتر میباشد که پسر من بخانه تو آید وتو با کسان طعام خوری واورا ندهی و او گریه کنان باز گردد . و اوحالا بهیچ چیز آرام نمیگیرد وطعام شما می‌طلبد . درویش زمانی سردرپیش انداخت و گفت : ای خواجه درضمن این‌سری است ازمن مپرس که‌پردهٔ من‌دریده شود . خواجه مبالغه کرد که باری بگو. گفت بدانکه آن‌طعام که می‌خوردیم‌برما حلال‌بود وبرفرزندتوحرام نخواستم که فرزند تو طعام‌حرام بخورد .

خواجه گفت‌سبحان‌الله‌طعامی‌هست که درشرع بریکی حلال‌باشد وبریکی‌حرام. درویش گفت درقرآن مجید نخوانده ونشنیده‌ای که : فمن‌اضطر فی‌مخمصة[1] هر که درماند به بیچارگی و تنگدستی ، مردار بروی‌حلال است وبرآنکس که درمانده نباشد حرام .

بدانکه سه‌روز بود که‌عیال واطفال‌من‌طعام نخورده بودند وبهیچ نوع‌چاره نمیتوانستم کردن . امروز درفلان ویرانه درازگوش‌مرده‌ای دیدم . قدری ازگوشت وی بریدم و آوردم وآنرا پخته میخوردیم که کودك تودرآمد، حال‌این‌بود.

خواجه‌چون‌این‌سخن بشنید ، بسیاربگریست‌و گفت واویلا" اگر حضرت‌خداوند تبارك وتعالی درقیامت بامن عتاب کند که درهمسایگی توچنین شخصی بود و تواز حال وی غافل بودی چه جواب دهم؟ پس‌دست درویش گرفت وبخانهٔ خود برد و ازنقد ومتاعیکه داشت نیمه بوی دادی وشبانه حضرت رسالت صلی‌الله‌علیه وآله‌را در خواب دید که با وی گفت ایخواجه بدان شفقت که باهمسایه درویش کردی گناهت آمرزیده‌شد ودرمال ومنال‌تو برکت پدیدآمد و فردا در بهشت همنشین من‌خواهی‌بود .

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[1] سورهٔ مائده آیهٔ ۵

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با وی گفت ایخواجه بدان شفقت که بـاهمسایه درویش کردی گناهت آمرزیده‌شد ودرمال ومنال‌تو برکت پدیدآمد و فردا در بهشت همنشین من‌خواهی‌بود .

ازآقای محمد حجازی

خود نمائی

در انجمن دانشمندان ، بخوشه چینی رفته و با خود عهدکرده بودم که بخلاف همیشه، سراپا گوش‌باشم وچشم وحواس را ازولگردی وتماشای احوال این وآن بازدارم.

میخواستم از گنجینهٔ معرفت که علماء برایگان نثار یکدیگر میکنند، بهره‌ای ببرم ووجود خودرا بیارایم نه‌آنکه مهار فکررا رها کنم وبگذارم که فرصت‌دانش‌آموزی راببازی بگذراند ودرپی آن‌برود که مأخذ این گفته چی‌است، کدامیك‌ازغرائزواحتیاجات بشری‌آنرا بوجودآورده ودرخاطر گوینده‌چه اندازه‌رنگ‌شخصی گرفته، آیا اوخود بمطلبی که میگوید ایمان دارد واز این گفتن چه نتیجه‌ای میخواهد؟

مواظب و متوجه نشستم و استفاده میکردم که ناگهان آرنجی بسینه‌ام خورد: دیدم مردعالمی که در کنارمن نشسته ، درتب وتاب‌است بهرطرف میچرخد ودست وپا میزند وکلمات بریده‌ای‌میگوید، خلاصه اینکه شورنطق کردن وخود نمائیش گرفته. هر طوربود سخن‌رابدست گرفت ومدت درازی همه را مجذوب ومفتون فضل ودانش‌خود کرد.

اما با وجودآنهمه هنرنمائی، آن مرد دانا بنظرم کوچك وحقیر شد، حضارمجلس ودانش اندوزی را فراموش کردم ویادم‌آمد که بچه بودم، درآن زمان قوطی سیاه کوچکی بشکل کفش برای‌جای کبریت معمول شده بود. آرزوی بچها همه‌داشتن این‌قوطی‌بود، جزآن، اندیشه و گفتگوئی نداشتیم و دنیای خواستنی را بصورت قوطی کبریت سیاه میدیدیم ، دلم میخواست من‌صاحب قوطی‌باشم واهل خانه همه محتاج کبریت، ازمن خواهش کنند که اجاقرابگیرانم، چراغ راروشن کنم و سیگارها را آتش بزنم. میخواستم تا من‌نباشم این کارهای مهم یکسره معطل بماند .

بالاخره بآرزورسیدم، شب راقوطی دربغل خوابیدم وفردا صبح جمعه ، ازخواب جستم ومنتظر بچهاشدم. اول‌حسن‌آمد، دیدم‌چه‌قوطی خوبی‌خریده ، ازمال من‌بزرگتروبهتراست ، دردلم ازحسن‌قهر کردم همبازیهارسیدند بیدرنگ‌قوطیهارادرآوردیم‌وبایکدیگراندازه‌میگرفتیم گل میخهای سفید هریك را می‌شمردیم وبهزاردلیل ، مال‌خودرا بهتر جلوه میدادیم. معلوم‌شد قوطی‌من ازآن دیگران خوبتراست. لکن‌ترسم همه ازقوطی حسن‌بود . هرچه ازگوشهٔ چشم نگاه کردم، دستش‌بجیب نرفت وقوطی‌بآن قشنگی بیرون نیامد. ازحسن پرسیدند مگرتوقوطی نداری ! دلمن ازآن سؤال فرو ریخت .

حسن سؤال را نشنیده گرفت و گفت قوطی‌فلانی (که من‌باشم) ازمال شماها قشنگتراست.

بحال‌آمدم، درون‌سینه‌ام آرام گرفت اما رفته رفته حسن‌بنظرم بزرگ شد. مثل آنکه پای کوهی باشم چنان کوچك شدم که تمام وجودش رانمیدیدم، پرازابهام ومجهول شده بود، بعدازآن‌خودراقابل بازی حسن ندانستم و از معاشرتش میگریختم.

آنها که لذت‌تفکررا دوست‌نمیدارند میگویند ما که ازاین چند کلمه چیزی نفهمیدیم، چرا روشن‌نمینویسی؟ حسن‌چرا بنظرت بزرگ شد؟کار عاقلانه‌ای نکرد، اگرازداشتن قوطی‌عار داشت، چراخریده و آورده بود واما اگربخاطرخوبی، مایه افتخارخودرانشان نداد وبچشم تو بزرگ‌شد، چرا از معاشرت آدم خوب گریختی؟

آن مرد دانا که زحمتها کشیده ودانش‌آموخته ناچاربرای‌آن بوده که فضل وفهم‌خود رابدیگران‌بنماید و گرنه رنج تحصیل ومطالعه چه بدردمیخورد، برای‌چه بیچاره بنظرت کوچك وحقیرشد، چرا این شوریدگیها را ازهم باز نمیکنی‌وخواننده رادرتاریکی میگذاری. حق با ایشان است ولی‌من‌میخواهم شما خواننده را بتفکر وادارم.

ازآقای محمد حجازی

دو دلی

ازپیری دانشمند که بعشق دانش، دست از دنیا شسته، خواهش کردیم که حکایت این دلباختگی را برای ما بگوید.

گفت: سالها ترازوی زندگی را پیش چشم داشتم و خواهش عقل و دل را باهم می‌سنجیدم. دلم تمنا داشت بگذارم مدام در باغ و

عقلم خندان و کف زنان دستمرا کشید و بمقصد خود از خانه بیرونم برد ولی درهرقدم، ازپیکار عقل ودل . در وجودم طوفان بود تا آنکه دیدم کودکی دوید وخود را بکودك دیگری که ظرف زغالی در دست داشت، رسانید و گفت بیا برویم بازی کنیم، آن دیگری ایستادو بانگاهی مردد ، گفت آخر مادرم حال ندارد، باید این زغال را بخـانه ببرم و کرسی را آتش کنم. اولی چون دیدبا زبان نمی‌تواند او را راضی کند، توپ رنگینی ازجیب درآورد و گفت اگر بیائی اینرا بتو میدهم .

پای دومی سست شد، توپ را گرفت و چندی با نوازش دست و نگاه عاشقانه آن مایه آرزو را درجان جامیداد .

عقلش میگفت توپرا بگیرو بمان و بازیکن، اما دلش فغان میکرد که مادر بیمارت از سرما میلرزد .

ناگهان توپرا زمین انداخت وفرار کرد وفریاد زد بازی نمیکنم دلم میخواهد بروم کرسی راآتش کنم.

گوئی آن فرشتگان ، برای راهنمائی من ازآسمان فرودآمده بودند. بند عقل‌را گسستم وازهمانجا بخانه برگشتم وبکاردل پرداختم.

از آقای استاد عبدالعظیم قریب

ابو نصر فارابی

حکیم ابونصر محمد بن طرخان فارابی از مشاهیر حکمای ایران واعاظم[۱] فلاسفه این سامانست و وی را درفلسفه وحکمت درمیان مسلمین نظیری نیست .

شیخ الرئیس ابوعلی سینا حکیم وطبیب مشهور معلومات منطقی و حکمتی خودرا بیشتر ازتصانیف این حکیم بزرگوار کسب نموده و در حقیقت شاگرد کتب وی بوده است .

تولد این استاد درشهر فاراب بوده و ایام شباب[۲] خویش را نیز در آن دیار بسربرده است وپدرش ازرؤسای لشگربود. فارابی فارسی نژاد و اصلا ایرانی وازحکماء بزرگ این سر زمین بشماراست. در آغاز حال

۱ــ بزرگان ۲ــ جوانی

برای کسب علوم ومعارف بدارالعلم بغداد شتافت ودراندك زمانی زبان عربی را بخوبی آموخته بفراگرفتن حکمت وفلسفه پرداخت، بخدمت ابوبشر متی‌بن‌یونس نام حکیم که در آنزمان شهرتش عالم اسلامی را فراگرفته وصیت[1] فضل ودانشش باقطار[2] واکناف[3] رسیده بود رسیدودر حلقهٔ شاگردان او منسلك[4] گردید اندکی بعد ازآن ببلدهٔ[5] حران از بلادشام عزیمت نمود ودرآنجا نزد یوحنابن خیلان بفراگرفتن منطق اشتغال ورزید. و پس از فراغ باز بدارالخلافه بغداد بازگشت . و بار دیگر بتکمیل فلسفه وحکمت پرداخت وهمهٔ کتب ارسطو(ارسطاطالیس) حکیم مشهور یونانی را بدقت تمام مطالعه نمود .

منقول است که پس از وفات فارابی کتاب نفس ارسطو را یافتند که بخط فارابی برآن نوشته شده بود که صد بار آن را مطالعه نموده است. باری حکیم مزبور درتحصیل علوم بانهایت جدبکوشیدو برامثال واقران تفوق[6] وبرتری یافت ومعروف عرب وعجم گردید. بیشتر کتب خود را در بغداد برشته تألیف در آورد . پس عنان عزیمت بجانب دمشق معطوف[7] ساخت وازآنجا بدیار مصر رهسپار گردید ولی اقامت وی در آنجا بطول نینجامید ومجدداً بدمشق باز گردید وبحضورسیف‌الدولة‌بن حمدان که از پادشاهان بزرگ عرب است ودر آنزمان درحلب ودمشق سلطنت داشت رسید . سیف‌الدوله نهایت مهربانی و ملاطفت در حق وی مبذول داشت وشرایط احترام واکرام درباره اومعمول فرمود .

فارابی در دربار وی اقامت گزید وبقیه عمرخویش‌را در دمشق گذرانید .

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[1] آوازه [2] و[3] ـ اطراف [4] ـ وارد [5] ـ بفتح اول وسکون دوم: شهر [6] ـ برتری
[7] ـ برگردانده

استاد مزبور در زندگانی قانع بود و بحطام[1] دنیوی اعتنائی نداشت واهمیتی‌نمیگذاشت. سیف‌الدوله هرچه میخواست او را وجهی دهد نمیپذیرفت وفقط روزی چهار درهم ازمال حلال‌میگرفت وبایاران خود صرف میکرد .

فارابی در جمیع شعب علوم و معارف بهرهٔ کامل و حظی شامل داشت ولی‌اختصاص وی بیشتر بموسیقی میباشد چه دراین‌صناعت اورا مانندی نبوده و بعضی گویند آلتی موسوم بقانون از مخترعات اواست که پیش ازوی وجود نداشته. درباب مهارت این‌دانشمند بزرگوار در صناعت موسیقی حکایتی نقل کرده‌اند که اگرچه خالی‌از اغراق‌نیست ولی ذکرآن دراینجا بیفایده نمیباشد وخارج ازموضوع نه:

گویندهنگامیکه‌خدمت سیف‌الدوله‌رسید وسیف‌الدوله علو مقام او را درفضل‌و هنر بدید با وی خلوت کرد و گفت بهرچه ازخوردنی‌و آشامیدنی میل داری بگوی تا حاضر سازند. فارابی گفت‌بچیزی میل ندارم. سلطان پرسید آیا بساز وآواز رغبتی داری وسماع را حاضری؟ گفت‌آری. سلطان بفرمود تا خنیاگران[2] و مغنیان[3] حاضر آمدند و بساختن رود ونواختن‌چنگ پرداختند . اما هر راهی که زدندی و هر نوائی که ساختندی فارابی از آن عیبی گرفتی و سازنده را بخطائی منسوب داشتی. سلطان گفت اگر تو نیز در این فن چیزی دانی بیار و هنررا از ما مستور[4] مدار .

فارابی چند قطعه چوب از کمربند خود بیرون آورد و آنها را بیکدیگر ترکیب نمود و آلتی ساخت و بنواختن پرداخت بقسمی که

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[1] – چیزاندك [2] – بضم‌اول: نوازندگان [3] – بضم اول و فتح دوم: خوانندگان
[4] – پوشیده

حاضرین را تمام بخندانید. آنگاه آلت مزبور را ازیکدیگر جدا کرده بوضعی دیگر نمود و ازصدای آن شنوندگانرا بگریانید. سپس قطعات مزبور را چنان بیکدیگر بست وپیوست که ازنواختن آن حضار مجلس را از خود بیخود کرده بخواب گران فرو برد و خود موقع را مغتنم شمرده از مجلس خارج گردید.

فارابی را بواسطه کثرت تتبع[۱] و تبحر[۲] درشعب علوم مخصوصاً حکمت و منطق نظیر ارسطو حکیم یونانی کـه بمعلم اول ملقب است قرارداده و وی را معلم ثانی نامیده‌اند. وبعضی دیگر گویند چون استاد مزبور یکی از تألیفات خویشرا به (تعلیم ثانی) موسوم داشته بدین مناسبت دانشمندان اورا معلم ثانی لقب داده‌اند.

گویند وقتی ویرا پرسیدند در علم منطق و موسیقی تو وارسطو کدام یك استادترید. گفت اگرمن زمان ارسطو را درك میکردم از بزرگترین شاگردان او بودم.

فارابی را درحکمت وعلوم وسیاست تصانیف مهمی است که هریك درمقام خود از اجله کتب فلسفی و علمی است و ما دراینجا بذکر دو فقره از آن میپردازیم.

۱ــ کتاب سیاست المدینه ـ استاد مزبور در این کتاب از علم ثروت و اقتصاد سیاسی کـه امروز دانشمندان اروپا بدان اهمیت زیاد میدهند وبعضی بیخبران چنان پندارند که ازمخترعات اروپائیان است در هزار سال پیش سخن رانده وکتاب مزبور بسال ۹۰۲ مـیلادی در بیروت بطبع رسیده.

۲ــ کتابی دراحصاء علوم که بشکل دایرة المعارف علمی نگاشته

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۱ - تحقیق ۲ - استادی

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شده وشامل عده‌ای ازعلوم و تعاریف آنهاست . بجز این دو کتاب فارابی را تالیفات دیگری نیزهست که دوازده فقره آن در منطق ونسخ آن در کتابخانه‌های اروپا موجود است .

وفات فارابی بسال ۳۳۹ هجری وقبراو در دمشق است :

از سخنان اوست : کسی که شروع بتحصیل علم حکمت کند باید بآداب نیکان معتاد باشد .

نخست قرآن کریم و لغت وعلم شریعت یاد گیرد ، واز فسق[1] و فجور[2] و مکر و حیله وغدر و خیانت دوری جوید و درهیچ رکنی از ارکان شریعت خلل نکند وهیچ ادبی از آداب شریعت ترك نکند. تعظیم وتوقیر علما بجای آرد . غم روزی نخورد و از برای زندگی دنیا علم نیاموزد . آنکه بدین صفات متصف نباشد حکیم نخواهد بود . ونیز از سخنان اوست.

کسی که علم اخلاق اورا پاکیزه و مهذب سازد سعادت آخرت خواهدیافت. چنانکه درخت به بر وثمرداشتن تمام است. سعادت باخلاق نیکو وپسندیده تمام شود. آنکه نفس خودرا برتر و بالاتر ازمرتبه‌ای که هست داند هرگز بسرحد کمال نرسد ...

ازسیاست نامه (قرن پنجم)

سلطان محمود وقاضی نادرست

مردی نزد سلطان محمود سبکتکین آمد و گفت دوهزار دینار در کیسهٔ سر بسته بقاضی شهر امانت دادم وخود بسفری رفتم. آنچه باخود برده بودم دزدان درراه هندوستان ازمن بستدند وآنچه بقاضی سپرده بودم بازستدم . چون بخانه آوردم سر کیسه باز کردم درمهای مسین یافتم . بقاضی باز گشتم که من کیسهٔ زر بتو سپردم واکنون پرمس می‌یابم چگونه باشد. گفت تو بوقت تسلیم مرا ننمودی ونه کیسهٔ سر بسته ومهر برنهاده بمن آوردی ؟ من همچنان بتو باز دادم واز تو پرسیدم که این کیسهٔ تو هست ؟ گفتی هست . اکنون بخشك[2] ریشی آمدی ؟ گفتم الله الله ، ای مولانا بفریاد من رس که برتاهی[3] نان قدرت ندارم. سلطان ازجهت او رنجورشد[1] ، گفت دل فارغ دار که تدبیر زرتو مرا باید کرد. آن کیسه پیش من آر ، مردبرفت و کیسه بیاورد ، محمود گرد بر گرد کیسه نگاه کرد، جائی نشان شکافی ندید . گفت کیسه همچنین پیش من بگذار تا تدبیر زرتو کنم . پس محمود نیمروزی بوقت قیلوله[4] آن کیسه را پیش خودنهاد واندیشه بر گماشت که چون تواند بودن؟ آخر دلش بر آن قرار یافت که ممکن باشد که این کیسه شکافته باشند وزر بیرون کرده وباز رفو

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۱ – بضم گ : غم واندوه ۲– بهانه تراشی ۳ – گردهٔ ۴ – خواب پیش ازظهر .

نموده. مقرمه‌ئی[1] داشت‌مذهب[2] سخت نیکو، بروی نهالی[3] افکنده. نیم شبی برخاست وکارد بر کشید وچندیك گز ازاین‌مقرمه ببریدوبازجای شد، روزدیگر سپیده‌دم بشکاررفت وسه روز بشکار بود. فراش‌خاص که خدمت کردی بامداد برفت تانهالی بروبد، مقرمه‌را دید دریده. سخت تنگدل‌شد وبترسید، چنانکه گریه برفراش‌افتاد ودرفراشخانه فراشی پیر بود، اورا دید و گفت ترا چه بوده‌است؟ گفت نمی‌یارم گفتن. گفت میندیش‌وبامن‌بگوی. گفت کس‌را بامن‌ستیز‌بوده است، درخیشخانه[4] شده‌است ومقرمه‌سلطان‌را قدریك گز دریده‌است اگرچشم سلطان بر آن افتد مرابکشد. گفت جز تو هیچکس‌دیده؟ گفت نه. گفت پس تو دل‌فارغ کن که من‌چارهٔ آن دانم وترا بیاموزم. سلطان‌بشکار رفته است‌دراین‌شهررفوگری‌هست‌مردی کهل[5] ودکانی‌درفلانجا داردو احمد نام‌اوست ودر رفوگری سخت استاداست ورفوگران که دراین شهرند همه‌شاگرد اویند. این‌مقرمه‌را پیش‌وی بر وچندانکه مزدخواهد بدو ده تا اوآنچنان کند که استادترین کسی بجای نیارد که‌آنرا رفو کجا کرده‌است. فراش‌درحال مقرمه‌رابگرفت وبدکان‌احمد رفوگربرد و گفت‌ای استاد چه‌خواهی که این‌راچنان رفو کنی که کس‌نداند. گفت نیم دینار. بگفت یکدینار بستان وهرچه استادی تست بجا آر. گفت سپاس‌دارم دل‌فارغ‌دار. فراش‌یکدینار بوی داد و گفت زود میباید کرد. گفت‌فردانماز دیگر بیاوببر. روزبوعده‌برفت مقرمه‌را پیش‌فراش‌نهاد چنانکه او بجای نیاورد که کجا رفو کرده بود. فراش‌شادشد و بخانه بردوبکشید همچنانکه روی نهالی‌بود. چون‌سلطان‌محمود ازشکارباز‌آمد

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[1] بکسر اول: روفرشی [2] بضم اول: طلاباف [3] بستر [4] سایه‌بان وآلاچیق [5] بفتح اول: میانه‌سال

نیمروزی درخیشخانه شد بقیلوله، نگاه کرد مقرمه را درست دید. گفت فراش را بخوانید. چون فراش بیامد گفت این مقرمه دریده بود که درست کرد؟ گفت ایخداوند هرگز دریده نبود دروغ میگویند. گفت ای احمق مترس من آنرا دریدم مرا درآن مقصودی بوده است، بگو که این مقرمه را کدام رفوگر راست کرده است که بغایت نیك کرده است. گفت ای خداوند فلان رفوگر، وبنده چون بدید بترسید وفلان فراش بنده را رهنمونی کرد. سلطان محمود گفت هم اکنون خواهم که اورا پیش من آری وبگوئی که ترا سلطان میخواهد. چون بیاید نزدیك من آرش. فراش رفت رفوگررا پیش سلطان آورد. رفوگرچون سلطانرا تنها دید نشسته، سخت بترسید. سلطان اورا گفت مترس ای استاد این مقرمه را تو رفو کرده ای؟ گفت آری. گفت سخت استادانه کرده ای. گفت: بدولت خداوندنیك آمده است. گفت دراین شهر هیچ ازتو استادتر هست؟ گفت نه. گفت سخنی ازتو پرسم راست بگوی. گفت بپادشاه بهتر از راست گفتن صواب چه باشد؟ گفت دراین یکسال هیچ کیسهٔ دیبای سبز رفو کرده ای بخانه محتشمی؟ گفت کردم. گفت کجاست؟ گفت بخانهٔ قاضی شهر و دو دینارمرا داده است. گفت اگر آن کیسه ببینی بشناسی؟ گفت بشناسم. محمود دست در زیرنهالی کرد و کیسه را برداشت و برفوگرداد و گفت این کیسه هست؟ گفت آری، گفت کجا رفو کرده ای؟ انگشت بر آن نهاد و گفت اینجا کرده ام. محمود بتعجب نیزماند ازنیکی که کرده بود. گفت اگر حاجت آید بروی قاضی گواهی توانی داد؟ گفت چرا نتوانم؟ دروقت کسی بطلب قاضی فرستاد وبخواند ویکی را بطلب خداوند کیسه فرستاد.

چون قاضی حاضر آمد سلام کرد و برعادت بنشست ، محمود روی بقاضی کرد و گفت تو مرد پیر و عالم باشی و من قضا بتو داده‌ام و مال و خون‌مسلمانان بتو سپرده‌ام و بر تو اعتماد کرده‌ام و در این‌شهر و ولایت دوهزار مرد از تو عالمتر است و همه ضایع‌اند ، روا باشد که تو خیانت کنی وشرط امانت بجانیاوری و مال‌مردی مسلمان جمله ببری و اورا محروم بگذاری؟ قاضی گفت ای‌خداوند این چه‌سخن است ؟ که گوید که من کرده‌ام ؟ گفت این را تو منافق سگ کرده‌ای ، پس کیسه بدو نمود و گفت این آنست که امانت‌پیش تو نهاده است و تو بشکافتی و زر را بیرون آوردی و مس بدل‌زر در وی کردی و کیسه‌بدادی تا رفو کردند و خداوند زر را گفتی سر بسته و مهر کردهٔ خویش آوردی و همچنان باز بردی ، چیزی برمن سختی[1] یا نمودی ؟ فعل‌وسیرت و دیانت‌تو چنین‌است ؟ قاضی گفت نه کیسه را هرگز دیدم و نه از این‌معنی‌خبر دارم . محمود گفت آندومرد را درآرید. خادمی برفت و خداوند کیسه و رفوگر را بیاورد. محمود گفت ای‌دروغ‌زن اینك‌خداوند زر و اینك رفوگر، این کیسه‌را اینجا رفو کرده‌است. قاضی خجل‌شد و از بیم لرزه بروی افتاد چنانکه سخن نیز نتوانست گفت. محمود گفت برگیرید این سگ را و موکل باشید تا بزودی زر این‌مرد بدهد این‌ساعت والا گردنش بزنم . قاضی را ازپیش‌سلطان ببردند نیم‌مرده و در نوبت‌خانه[2] بازداشتند و زر خواستند. قاضی گفت و کیل مرا بخوانید ، و کیل بیامد. قاضی نشان‌بداد و کیل برفت و دوهزار دینار زر نشابوری بیاورد. همه‌درست و بخداوند زر دادند، روز دیگر محمود بمظالم نشست و خیانت‌قاضی برملا بگفت، پس بفرمود

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[1] بضم اول: سنجیدی [2] نقارخانه

تاقاضی‌را بیاوردند وسرنگون از کنگرهٔ درگاه آویختند. بزرگان شفاعت کردند که مردی پیراست وعالم، قاضی‌خویشتن را به‌پنجاه‌هزار دینار بازخرید. این‌مال ازاو بستدند ومعزول کردندش و هرگز اورا قضا نفرمود .

از محبت دریغ مکن

از محبت تلخها شیرین شود   وز محبت مسها زرین شود
از محبت خارها گل می شود   وز محبت سرکه ها مل می شود
از محبت دردها صافی شود   وز محبت دردها شافی شود
از محبت دار تختی میشود   وز محبت بار بختی می شود
از محبت سجن گلشن می شود   بی محبت روضه گلخن میشود
از محبت نار نوری می شود   وز محبت دیو حوری میشود
از محبت سنگ روغن میشود   بی محبت موم آهن میشود
از محبت حزن شادی می شود   وز محبت غول هادی میشود
از محبت نیش نوشی می شود   وز محبت شیر موشی میشود
از محبت سقم صحت میشود   وز محبت قهر رحمت میشود
از محبت مرده زنده میشود   وز محبت شاه بنده میشود
این محبت هم نتیجه دانش است   کی گزافه بر چنین تختی نشست

« مولوی »

از ادیب‌الممالک فراهانی(قرن‌چهاردهم)

اتحاد و اتفاق

غرض ز انجمن و اجتماع جمع .قواست
چراکه ، قطره چو شد متصل بهم دریاست
ز قطره هیچ نیاید ولی چو دریا گشت
هر آنچه نفع تصور کنی در او گنجاست
ز قطره دیده نگردیده هیچ جنبش موج
که موج جنبش، مخصوص بحر طوفانزاست
ز قطره ماهی پیدا نمیشود هرگز
محیط باشد کز وی نهنگ خواهد خاست
بقطره کشتی هرگز نمیتوان راندن
چراکه ، اورا نی گودی است نه پهناست
ز گندمی نتوان پخت نان و جوع[1] نشاند
چو گشت خرمن وخروار وقت برگ ونواست
ز فرد فرد محال است کارهای بزرگ
ولی زجمع توان خواست هرچه خواهی خواست
اگر مراد ترا عقل خویش کافی بود
چرا بحکم خداوند امر بر شوری است

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[1] گرسنگی

از سلم السموات

پایداری در عقیده

آورده‌اند که سقراط حکیم پیوسته درانکار بت‌پرستان و مذهب ایشان بود واصحاب خودرا ازعبادت بتان منع‌میکرد وبپرستش‌خدای ترغیب مینمود. آنجماعت با پادشاه آنزمان برقتل او اتفاق نمودند و مقداری زهرجهت کشتن او معین نمودند .

سقراط ازایشان مهلت خواست وغسل نمود وبعبادت خانه رفت وخدای راستایش گفت وشرایط عبادت بجای‌آورد .

پس دست حاجت بدعا گشود و درطلب مغفرت مناجات نمود و گفت: خداوندا جمعی کر و کور وبرهنه وعور در بسترفنا خفته و در پردهٔ خفانهفته بودیم، تن‌ما رابخلعت هستی نواختی و گردن‌مارا بشاخ تربیت‌افراختی ، عقل‌دادی ودیده گشادی وره نمودی وره توشه‌نهادی. سوابق‌نعم‌را بلواحق کرم پیوسته‌دار وهر بد که ازما آمدبنیکی‌در گذار.

پس‌بیرون آمد ومقداری زهر که بجهت هلاکت اومعین شده‌بود بیاشامید. امناء ومعتمدان گرد وی درآمدند، وی در میانه بنشست‌و از هر باب سخنان حکمت میگفت و اصحاب را بتوحید و پرستش خدای ترغیب مینمود تا زبان وی‌ازحرکت بازماند و وفات یافت .

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۱ - بکسراول ودوم وتشدید سوم: طومار ، شناسنامه   ۲ - بندگی
۳ - بقوه‌فهم چیزی را دریافتن   ۴- ته وبیخ

دربارهٔ شیوهٔ خط فارسی

دشواریها و اختلافهایی که در شیوهٔ نوشتن کلمات و عبارات فارسی هست نویسندگان سخن را برآن‌داشت‌که موارد اختلاف‌نظر را یك‌یك درمجله مطرح‌کنند و از ادیبان و دانشمندان صاحب‌نظر بخواهند که دربارهٔ هر مورد عقیدهٔ خود را بیان نمایند تا شاید از مقابله و مقایسهٔ آراء ایشان بتوان نظر واحدی اتخاذ کرد و اختلافها را ازمیان برداشت.

نخستین نکته‌ای که مطرح شد چگونگی نوشتن «به» حرف اضافه بود که بعضی آنرا پیوسته به کلمهٔ بعد و بعضی جدا می‌نویسند. چند تن از دانشمندان به‌این پرسش ما پاسخ دادند و این پاسخهای دقیق و فاضلانه قسمتی در شمارهٔ دوم درج شد و قسمتی در همین شماره به‌نظر خوانندگان عزیز می‌رسد.

نویسندگان سخن در عین آنکه از این‌بحث فواید‌بسیار‌حاصل کردند و از افاذات استادان عزیز بهره‌مند شدند به‌این نکته برخوردند که در مبانی و اصول این‌گونه مباحث میان دانشمندان وحدت نظر نیست. به‌این معنی که همهٔ صاحب‌نظران نکتهٔ مورد بحث را از جهت واحدی نمی‌نگرند، بلکه جهات نظر مختلف است و به‌همین سبب با آنکه عقاید همهٔ ایشان متقن و معتبرست نتیجهٔ بحث یکسان در نمی‌آید و اتفاق نظر حاصل نمی‌شود.

این تجربه ما را برآن داشت که پیش از طرح نکته‌های دیگر بعضی از مطالب اصولی را مطرح کنیم به‌این گمان که اگر در

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اصول اتفاق باشد توافق در فروع بسیار آسانتر خواهد شد.

در اینکه خط فارسی کنونی نقصهائی دارد جای گفتگو نیست و سخن در شماره‌های گذشته چند مقاله را به بحث دربارهٔ نقص خطهای متداول دنیا عموماً، و خط فارسی خصوصاً، اختصاص داد و نکات برجستهٔ این مطلب را به‌اختصار بیان‌کرد.

این نکته هم شاید مورد اتفاق همه باشد که اتخاذ خطی کاملتر از آنچه اکنون معمول است محال نیست بلکه بسیار آسان است. اما در تغییر خط مشکلاتی هست که پیش از این به‌آنها اشاره شد و بازهم ممکن است این بحث را تکرار کنیم و به‌هرحال اکنون موضوع تغییر خط فارسی در میان نیست بلکه تنها این نکته مطرح است که همین خط معمول‌را چگونه‌می‌توان بهتر مورد استفاده قرار داد.

بسیاری از موارد اشکال در نوشتن زبان فارسی مربوط به خط نیست بلکه با قواعد زبان ارتباط دارد، و با تغییر خط آن مشکلات رفع نمی‌شود بلکه بحث و گفتگو دربارهٔ آنها همچنان دوام خواهد یافت. از آن جمله همین نکتهٔ مربوط به‌فصل و وصل کلمات و اجزاء آنهاست.

بنابراین ما اکنون بعضی از اصول کلی را مطرح می‌کنیم و نظر ادیبان و استادان را دربارهٔ آنها می‌خواهیم تا پس از آنکه در این اصول وحدت نظر حاصل شود بتوانیم نکات و موارد جزئی را برطبق آنها بسنجیم و از این بحث نتیجه‌ای بگیریم که برای فارسی‌زبانان سودمند باشد.

اینك نکاتی که برحسب این هدف مطرح می‌شود:

۱ـ آیا اتخاذ روش واحدی در نوشتن کلمات فارسی ضرورت دارد یا هرکس برحسب ذوق و سلیقهٔ خود می‌تواند در این‌باب شیوه‌ای پیش بگیرد؟

۲ـ اگر باید روش واحدی اتخاذ شود آیا میزان و ملاك آن باید تنها شیوهٔ نویسندگان و کاتبان پیشین باشد یا هرگاه ضرورت اقتضا کند می‌توان از رسم معمول عدول کرد و شیوهٔ مناسب‌تر پیش گرفت؟

۳ـ آیا شیوه‌ای که برای نوشتن نوع واحدی از کلمات پیش می‌گیریم باید در همهٔ موارد یکسان باشد یا آنکه یك کلمه یا یك نوع از کلمات را در موردهای مختلف به‌شیوه‌های گوناگون باید نوشت؟

۴ـ آیا چگونگی فصل و وصل کلمات در رسم خط فارسی باید با قواعد دستور این زبان تناسب و ارتباط داشته باشد، یا چون اصل خط ما از عربی اقتباس شده است قواعد صرف و نحو را در شیوهٔ خط منظور باید داشت؟

خردادماه ۱۳۳۸

جمشید بهنام

دربارهٔ خانواده و فرهنگ درایران

دربارهٔ خانواده و فرهنگ درایران*

دگرگونی‌های اقتصادی و اجتماعی نیم قرن اخیر برساخت، وظایف و فرهنگ خانواده ایرانی تأثیر بسیار گذاشته است وهرچند از جهتی دراین زمینه نمی‌توان سخن گفت ولی واقعیت آن است که تحول این نهاد اجتماعی بسیارسریع بوده است.

مراحل مختلف این تحول، ازخانوادهٔ سنتی به نوعی که برای آسانی بحث نام آنرا خانوادهٔ جدید می‌گذاریم، هنوز به درستی شناخته نیست ونمی‌توان به‌آسانی، آنچنانکه برخی از محققان کرده‌اند، این تحول را با تکرار این‌مطلب که خانواده از شکل گستردهٔ پدرسری به شکل کوچك زن وشوهری در تغییراست تشریح کرد.

شاید توصیف دقیق خصوصیات ساختی ووظایف خانوادهٔ قدیم و مقایسهٔ آن با خصوصیات خانواده های ایران امروز یکی ازراههای طرح مسأله باشد و این کاریست که فرصتی دیگر می‌خواهد. دراین نوشته تنها به ارزشهای فرهنگی خانواده در گذشته و حال و عوامل مؤثر در دگرگونی آن اشاره خواهد شد.

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* این نوشته خلاصه‌ایست ازگفته‌های جمشید بهنام درنخستین جلسه مجمع بحث‌وگفتگو دربارهٔ خانواده وفرهنگ.

فرهنگ خانوادهٔ سنتی براساس اعتقاد به «سلسله مراتب» ووحدت و مرکزیت گروه خانوادگی استوار است . «اعتبار و قدرت» رئیس و«اطاعت» اعضاء که نتیجهٔ آن به قول جامعه‌شناسان «روابط عمودی» درون خانواده است جزئی از یك نظام کلی قدرت گرائی است که در جوامع آسیائی و افریقائی دیده می‌شود . مظاهر این نظام در «برتری جنس مذکر» و «حکومت سالمندان» به چشم می‌خورد که سلسله مراتبی ازنظر ارشدیت سنی و جنسی به‌وجود می‌آورد .

رئیس خانواده در غالب موارد مسن‌ترین فرد مذکر است . جد ، پدر بزرگ ، عمو ، پدر ، برادر ارشد . این سلسله مراتب اتفاقی نیست بلکه نشانه‌ایست از یك احترام مقدس به هرچیزی که قدیم است ونیز مقامی که جنس مذکر در این فرهنگ دارد . دراین فرهنگ هرچه که جوان ، تازه ودر نتیجه بی‌تجربه‌است از ارزش لازم برخوردار نیست .

زن در قیمومت دائمی است . دختر تحت سلطهٔ پدر است وخواهر تحت سلطهٔ برادر و زن تحت فرمان شوهر . هرجنسی از دوران کودکی برای ادای نقش خود آماده می‌شود . پسر برای حمایت کردن وفرمان دادن ودختر برای اطاعت کردن وفرزند آوردن وزیبا ومطلوب بودن .

چون هدف اصلی ازدواج ویا لااقل مهمترین هدف آن تولید نسل است لذا خانواده بی‌فرزندی را محکوم می‌کند وهمان اندازه که مادر بودن اهمیت دارد قدرت جنسی ورجولیت مرد نیز مهم است . زن با مادر شدن می‌تواند قدر وارزش بیابد چون جامعه فقط به مادراحترام می‌کند . مفهوم زن با مفهوم ناموس مرد وخانوادهٔ او توأم است . لزوم حمایت ازناموس خانواده (که در حفظ ناموس زنان خانواده تجلی می‌کند) نه‌تنها وظیفهٔ پدر وبرادر وشوهر است بلکه تمام افراد مذکر گروه خویشاوندی چنین تعهدی دارند . زن با خانه چنان عجین‌شده است که حتی در زبان عامیانه لغت منزل جای لغت زوجه را می‌گیرد .

زندگی در خانه و زندگی در خارج ازخانه ، زندگی در «اندرونی» و در «بیرونی» نشانه‌هائی است ازاعتقاد به «محرم ونامحرم» ، به «آشکار ونهان» به «خودی و بیگانه» که در طول قرون جامعه را به دونیم کرده بود . دنیای مردان ودنیای زنان ، «طبقهٔ مردان» و «طبقهٔ نسوان» که این‌دو کم‌وبیش مکمل یکدیگر هستند . امور مربوط به سیاست و اقتصاد و تقریباً انحصار دانش ومعرفت کتبی ازآن مردان است ، کانون خانواده ، تربیت بچه‌ها درنخستین سالهای زندگی وامورعاطفی درقلمرو زنان .

روابط میان زن‌وشوهر ووالدین وفرزندان براساس مجموعه‌ای ازاصول اخلاقی و الگوهای رفتاری از پیش معین شده است و کتب اخلاق در دوران

اسلامی تاریخ ایران تحت عنوان «تدبیر وسیاست اهل» به تفصیل ازآن بحث کرده‌اند . روشهای مورد قبول این فرهنگ خانوادگی نیز شناخته شده بودند : ادب ، احترام به بزرگتر ، مهربان بودن با مادر ، حفظ ناموس خانوادگی ، کمك به خویشاوندان وهمسایگان ، قناعت وذم سودجوئی ، اعتقاد به اجر معنوی و مانند آن .

ازسوی دیگر، فرهنگ عامه نیز به نوبهٔ خود وظایف ورفتارهای فرد را معلوم می‌کرد و بدینسان اصول تربیت ، اخلاق ، کار ، فراغت وآداب زندگی افراد از تولد تا مرگ روشن وتدوین شده بود ومیراث اجتماعی وفرهنگی از خانواده به کودك انتقال می‌یافت . خانواده واحد تولید و مصرف است ودرآمد خانواده تحت نظر رئیس خرج می‌شد وافراد خانواده درآمدهای مستقل پولی نداشتند . شغل نیزتابع خصوصیات خانوادگی‌است وگاهی تنها راه به دست‌آوردن شغل ، تعلق به خانواده و به صنف شغلی خاصی است .

خانواده سنتی قسمتی عظیم از دینامیسم اجتماعی را به خود اختصاص می‌دهد . استخوان‌بندی اصلی براساس تبارها است ودولت نیزیکی‌ازاین‌تبارهاست که قدرت بیشتری به دست آورده است . فرد در رابطه با گروه خود است ومیان فرد وجامعه رابطهٔ مستقیمی وجود ندارد .

موقعیت وهویت فرد درمیزان تعلق او به گروه و توسط گروه مشخص می‌شود ودر داخل گروه خانوادگی سلسله مراتبی دقیق از پایگاهها و نقش‌ها برقرار است و شك وشبهه‌ای درحقانیت این پایگاهها و نقشها متصور نیست . بیگمان آنچه دربارهٔ خصوصیات فرهنگ خانواده سنتی گفته شد نظری کلی است وتفاوتهای قابل توجهی میان فرهنگ خانواده‌های شهری ، روستائی وایلی ویا ثروتمند ومستمند دیده می‌شود .

از چندسال پیش دگرگونیهای اجتماعی واقتصادی موجب شد که جامعه سادگی قدیم خودرا ازدست بدهد وگروههای گوناگونی ازلحاظ ساخت ووظیفه پدیدار شوند وروابط میان این گروهها پیچیدگی بسیار پیدا کند . گروههای نخستین (مانند خانواده . . .) درکنار گروههای ثانوی (گروههای شغلی ، مرامی) قرار گیرند وروابط خانوادگی جزئی از مجموعهٔ روابط اجتماعی گردد.

دراین دوران افراد به وجود خود به عنوان افراد یك ملت ، اعضاء یك جامعه وجدان پیدا کردند ، دولت مظهر این جامعهٔ کلی ، موجب ایجاد سلسله مراتب جدید و پایگاهها ونقشهای تازه شد و افراد ، مستقل از وابستگیهای خانوادگی و بیشتر به خاطر تحصیلات و تخصص خود پایگاه‌هائی در جامعه بدست آوردند . دیگر تعلق به یك تبار ، هویتی برای آنها به شمار نرفت بلکه خاندانها

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به خاطر داشتن افراد سرشناس وموفق اعتباری یافتند .

کار مستقل درخارج از خانه ، انفرادی شدن درآمدها ، امکانات تحرك اجتماعی و شغلی ازیکسو وپدیدار شدن خانواده‌های کوچك زن وشوهری از سوی دیگر مبانی اقتصادی واجتماعی خانواده را دگرگون کرد .

نقش دولت دراین میان بسیار مهم بود : قوانین مربوط به آزادی مدنی واقتصادی زن و حمایت از کودك موجب شدکه زنها از سطح خانگی به سطح اجتماعی ارتقاء یابند وجوانان به عنوان افراد یك جامعه ونه فقط اعضاء یك‌گروه خانوادگی بتوانند خود در سرنوشتشان مؤثر باشند (انتخاب رشتهٔ تحصیلی ، شغل، همسرگزینی و . . .)

تغییر وضع زنان وجوانان وکودکان وحمایت دولت ازاین‌گروهها شکل جدیدی را در روابط خانوادگی به‌وجود آورد . مثلث جدید شوهر ، زن ، کودکان با روابطی خاص جانشین روابط عمودی سابق در درون خانواده شد و روابط خانوادگی به معنی اخص به‌رابطهٔ زن وشوهر بایکدیگر ووالدین وفرزندان منحصر گردید .

البته نباید تصور کرد که خانوادهٔ سنتی در مملکت ما جای خودرا کاملاً به خانوادهٔ نوع جدید داده است بلکه فقط می‌توان گفت که دراثر عواملی که به مهمترین آنها دراین نوشته اشارت رفت خانوادهٔ سنتی در تحول خود اینك اشکال مختلفی یافته است‌که شاید بتوان آنها را شکلهای برزخی نامید . مانند انواع خانوادهٔ زن وشوهرَی ، خانوادهٔ زن وشوهری با ملحقات ، خانوادهٔ پدری توسعه یافته ، خانوادهٔ زن وشوهری مهاجر و . . . که ازلحاظ ساخت ، وظیفه وارزشهای فرهنگی مورد قبول ، تفاوتهای بسیار دارند .

این چندگانگی امری طبیعی است زیرا برخلاف مغرب زمین‌که در آن ماکروسیستم اجتماعی و میکروسیستم خانواده همزمان ودرارتباط با یکدیگر دگرگون شدند درایران نخست تحولات اجتماعی موجب تغییر مبانی قانونی و فکری خانواده شد وآنگاه نظام خانواده تحول خودرا آغاز کرد .

همزمان با این تغییرات ساختی و محدود شدن وظایف ، درمحتوی فرهنگ خانواده نیز دگرگونیهائی شروع شده است که نتیجهٔ تحول ارزشهای فرهنگی درتماس فرهنگ ایرانی با فرهنگ غرب است وخواست **نوگرائی** (به معنای قبول ارزش‌ها و رفتارهای مربوط به اقتصاد وتکنولوژی جدید) درغالب قشرهای اجتماعی .

به‌طور کلی می‌توان گفت که خانواده‌های شهری ایرانی‌دربرابر چندنوع الگوی فرهنگی قرار گرفته‌اند :

نخست فرهنگ سنتی با همهٔ ارزشهایش که آداب و رسوم وتاحدی تعلیمات مدرسه پاسدار آنست . دوم فرهنگ غرب که با اتکاء به زمینه‌های کهن (یونان ، رم ، مسیحیت ، رنسانس) با فرهنگ صنعتی تکامل پیدا کرد ودرپنجاه سال اخیر کم‌وبیش به کشور ما راه یافت . سوم فرهنگ غرب بصورت کاذب آن که تفسیر و برداشت غلطی است ازفرهنگ غرب و ازطریق مجله ، فیلم وسفرهای کوتاه بعضی ازایرانیان وارزشیابی شتابزدهٔ ایشان از ارزشهای غربی درجامعهٔ ما شایع شده است و بالاخره قبول فرهنگ غرب با توجه وارج نهادن به سنتهای ایرانی که عده‌ای ازروشنفکران امروزی ایران در رواج آن می‌کوشند .

پیام‌آور این مدلهای فرهنگی مدرسه ، کتاب ووسایل ارتباط جمعی هستند که خانواده را سخت تحت تأثیر قرار داده‌اند .

۱۱٤۷۷۵ ساعت پخش برنامهٔ رادیوئی و بیش از ۷۰۰۰ ساعت برنامهٔ تلویزیونی فقط از برنامهٔ شبکه در سال اهمیت این دو وسیله را نشان می‌دهد .

مطابق آخرین آمارها در حدود ٦ میلیون دستگاه رادیو و بیش از ٦۰۰ هزاردستگاه تلویزیون‌درایران وجود دارد. به‌طورمتوسط هرخانواده تلویزیون‌دار ایرانی بین ۳ تا ٤ ساعت در شبانه‌روز تلویزیون نگاه می‌کند و این متوسط برای بچه‌ها ۲/۵ ساعت است . ازسوی دیگر می‌دانیم که برای هر هزار نفر ۱۰ صندلی سینما وجود دارد ودرکنار همهٔ اینها تعداد کودکان ونوجوانان که به مدرسه می‌روند حدود ۵ میلیون نفر است .

نتیجه آنکه فرهنگ جدید با مدلهای مختلف خود در خانواده راه می‌یابد و موجب پیدا شدن تضادهائی در زمینهٔ ارزشها و رفتار می‌گردد .

ازیکسومیان الگوئی که مدرسه و کتاب درس می‌دهد و (معمولاً الگوئی ایده‌آلی است) با آنچه که تلویزیون و سینما ارائه می‌کنند و واقعیات خوب و بد زندگی در آن منعکس است تضادی وجود دارد وازسوی دیگر میان این‌پیامها وفرهنگ سنتی خانواده تفاوت زیاد دیده می‌شود .

بیگمان همواره ودر همهٔ جوامع میان نسلها تفاوتهائی وجود داشته است ولی مسألهٔ تازه آنست که در دوران انتقالی جوامعی مانند جامعهٔ ما دگرگونی چنان سریع است که این اختلاف زمان نسلها جنبهٔ جاذبه به‌خود می‌گیرد و میان فرزندان و پدر ومادر در درون یك خانوادهٔ زن وشوهری و نیز میان خانوادهٔ زن و شوهری وشبکهٔ خویشاوندی جدائی می‌افتد . خصوصاً در خانواده‌هائی که پدر ومادر از تحصیلات پیشرفته برخوردار نیستند فرزندانی که به مدرسه می‌روند آگاهیهای بیشتری ازپدر ومادر دارند و به همین علت است که موضوع

«جامعه پذیری» کودکان صورتی تازه پیدا می‌کند و این کودکان هستند که در غالب زمینه‌ها خصوصاً دانش جدید واطلاعات عمومی دربارهٔ مسائل جهان امروز مطالب بسیار به والدین خود می‌آموزند .

خانوادهٔ جدید ولااقل خانوادهٔ جدید شهرنشین در برابر مفاهیم تازه‌ای چون : موفقیت درزندگی شغلی ، تساوی بین دوجنس ، ارزش پول و پس‌انداز، اعتقاد به علم و قاطعیت آن ، اعتقاد به امکان دگرگونی قرار گرفته است و خصوصاً جوانان این خانواده‌ها به سوی ارزشهای کاذب مصرفی جلب شده‌اند . بدون شك میزان قبول ویا مقاومت خانواده‌ها در برابر این ارزشهای جدید متفاوتست وعواملی چون میزان تحصیلات ، شغل و خصوصاً درآمد دراین زمینه بسیار مؤثر هستند . به طور مثال می‌توان گفت پدر ومادر درخانواده‌های کم‌درآمدتر دربرابر تحول تأثیرپذیری‌کمتری دارند ودرنتیجه میان والدین و فرزندان آنها (که به مدرسه می‌روند و فیلم تماشا می‌کنند) فاصلهٔ بیشتری پدیدار می‌شود ، درحالیکه درخانواده‌های زن وشوهری ثروتمند والدین قبول کرده‌اند که باید فرزانشان با ضوابط دنیای جدید تربیت شوند . در خانواده‌های با درآمد متوسط است که بیشترین تضاد میان والدین وفرزندان دیده می‌شود . چون والدین هم می‌خواهند متجدد باشند وهم درضمن پای‌بند سنت هستند ودرنتیجه نظر ورفتار ایشان متفاوتست.

همچنین تحقیقات دراین زمینه نشان داده است که به ترتیبی که درآمد خانواده بالا می‌رود توقعات دیگری غیر از پول درآوردن از پدر هست وهمچنین نقش توأم برای پدرومادر درنظر کودك وجود دارد درحالیکه درطبقات‌کم‌درآمد پدرکسی است که پول می‌آورد و مادر فردی است که خانه را اداره می‌کند .

آنچه گفته شد ، نشان دهندهٔ این واقعیت است که خانواده‌های ایران در دوران تغییرات ساختی خود مواجه با انواع الگوهای فرهنگی هستند ، و این مطلب موجب چندگانگی ارزشهای فرهنگی در درون خانواده شده است .

تنها تحقیقات دقیق در زمینه شناخت تضادها و تناقضات در پیامهای فرهنگی است که می‌تواند دستگاههای مسئول را درایجاد یك سیاست فرهنگی هماهنگ مدد کند . چنین سیاستی شاید بتواند تاحدی تعادل لازم را در فرهنگ خانواده به وجود بیاورد .

رنج و گنج

برو کار می‌کن مگو چیست کار   که سرمایهٔ جاودانی است کار
نگر تا که دهقان دانا چه گفت   به فرزندگان چون همی خواست خفت
که میراث خود را بدارید دوست   که گنجی ز پیشینیان اندر اوست
من آن را ندانستم اندر کجاست   پژوهیدن و یافتن با شماست
چو شد مهر مه کشتگه برکنید   همه جای آن زیر و بالا کنید
نمانید ناکنده جایی ز باغ   بگیرید از آن گنج هر جا سراغ
پدر مرد و پوران به امید گنج   به کاویدن دشت بردند رنج
به گاوآهن و بیل کندند زود   هم اینجا، هم آنجا و هرجا که بود
قضا را در آن سال از آن خوب شخم   ز هر تخم برخاست هفتاد تخم
نشد گنج پیدا ولی رنجشان   چنان چون پدر گفت شد گنجشان

ملک الشعرای بهار

از اخلاق ناصری

آداب سخن گفتن

ازآداب سخن گفتن این است که : شخص بسیار نگوید وسخن دیگری بسخن خود قطع نکند ، و هر که حکایتی یا روایتی کند و او بر آن‌واقف باشد وقوف‌خود را بر آن اظهار نکند تاآنکس آن سخن باتمام رساند . و چیزیرا که ازغیراو پرسند جواب‌نگوید واگرسؤال ازجماعتی کنند که او داخل آن جماعت بوده، برایشان سبقت ننماید. واگر کسی بجواب مشغول‌شود واو بر بهتر ازآن‌بجوابی‌قادربود، صبر کند تاآن‌سخن‌تمام شود وپس جواب‌خود بگوید بروجهی که‌درمتقدم طعن[2] نکند . و در محاوراتی [3] که‌بحضور او میان دو کس رود خوض ننماید، واگرازاو پوشیده‌دارند استراق[4] سمع‌نکند و تا اورا باخود در آن مشارکت‌ندهند مداخلت نکند وبامهتران سخن بکنایه نگوید و آواز نه‌بلند دارد ونه‌آهسته، بلکه‌اعتدال نگاه دارد . واگر درسخن‌او

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[1] بفتح اول‌ودوم: خواری [2] دراصل‌بمعنی نیزه‌زدن وکنایه از زخم زبان است
[3] گفتگوو پرسش‌وپاسخ میان دوتن [4] دزدیده گوش فرادادن

معنی غامضی[۱] افتد در بیان آن بمثالهای واضح جهد کند والاشرط ایجاز[۲] نگاه دارد. و الفاظ غریب و کنایات نامستعمل بکار ندارد. وسخن که بااوتقریر میکنند تاتمام نشود بجواب مشغول نگردد. وآنچه خواهد گفت تادرخاطر مقرر نگرداند درنطق نیاورد وسخن مکرر نکند مگر که بدان محتاج شود. وقلق[۳] وضجرت ننماید وفحش وشتم[۴] برلفظ نگیرد واگر بعبارت ازچیزی فاحش مضطر گردد برسبیل تعریض[۵] کنایه کند از آن ومزاح منکر[۶] نکند. و در هرمجلسی سخن مناسب آن مجلس گوید. ودراثنای سخن بدست وچشم وابرواشاره نکند، مگر که حدیثی اقتضای اشارتی لطیف کند؛ آنگاه آنرا بروجه پسندیده ادا نماید.

در راست و دروغ با اهل مجلس خلاف ولجاج نورزد، خاصه با مهتران وسفیهان. و کسیکه الحاح با اومفید نبود بر اوالحاح نکند. واگردرمناظره[۷] ومحاورت طرف خصم را رجحان یابد، انصاف بدهد. وازمخاطبهٔ عوام و کودکان و دیوانگان ومستان تاتواند احتراز کند و سخن باریك با کسی که فهم نکند نگوید ولطف درمحاورت نگاه دارد و حرکات و افعال و اقوال هیچکس را بقبح محاکات[۸] نکند و سخنهای موحش نگوید. وچون درپیش مهتری رود ابتدا بسخنی کند که بفال ستوده دارند وازغیبت ونمامی وبهتان ودروغ گفتن تجنب[۹] کند، چنانکه بهیچ حال بر آن اقدام ننماید وبا اهل آن مداخلت نکند واستماع آنرا کاره[۱۰] باشد وباید که شنیدن اواز گفتن بیشتر بود.

ازحکیمی پرسیدند که چرا استماع توازنطق زیاده است. گفت: زیرا که مرا دو گوش داده اند ویك زبان، یعنی، دوچندانکه میگوئی میشنو.

۱- دشوار ۲- اختصاروکوتاهی ۳- اضطراب و بی آرامی ۴- دشنام وناسزا ۵- چیزی را بکنایه گفتن ۶- بفتح کاف: کارزشت ۷- بایکدیگر بحث کردن ۸- حکایت وبیان کردن ۹- دوری جستن ۱۰ باهاء ملفوظ: اسم فاعل عربی است از کراهت، بمعنی ناخوش دارنده.

نظام
حقوق زن در اسلام

پیشگفتار

خوشوقتم که مجله زن‌روز درخواست مرا راجع به‌بحث درباره پیشنهادهای چهل‌گانه‌آن مجله برای تغییر مواد قانون‌مدنی ایران در مسائل مربوط به امور خانوادگی، پذیرفت، و درشماره پیش آمادگی خود را برای درج این سلسله مقالات ضمن نشرنامه اینجانب اعلام کرد .

من این فرصت را مغتنم میشمارم که به اینوسیله گوشه‌ای از فلسفه اجتماعی اسلام‌را باجوانان در میان میگذارم. امیدوارم بتوانم ذهن آنها را درباره مسائل مربوط بروابط خانوادگی ازنظر اسلام روشن کنم .

همانطوریکه در نامه خودم متذکر شدم من نمیخواهم از قانون مدنی دفاع کنم و آنرا کامل و جامع و صددرصد منطبق با قوانین اسلامی و موازین صحیح اجتماعی معرفی کنم . شاید خود من هم ایرادهائی بآن داشته باشم . و هم نمیخواهم روشی را که در میان اکثریت مردم ما معمول بوده صحیح و منطبق با عدالت بدانم . برعکس ، من هم بوضوح بی‌نظمیها و نابسامانی‌هائی در روابط خانوادگی مشاهده میکنم و معتقدم باید اصلاحات اساسی

در این زمینه بعمل آید .

اما برخلاف کسانی نظیر نویسندگان کتاب انتقاد برقوانین اساسی و مدنی ایران وکتاب پیمان مقدس یامیثاق ازدواج، مردان ایرانی را صد در صد تبرئـه نمیکنم و آنها را بی‌تقصیر معرفـی نمی‌نمایم و تمام گناهان را بگردن قانون مدنی نمیاندازم و گناه قانون مدنی را تبعیت از فقه اسلام نمیدانم و یگانه راه اصلاح را تغییر مواد قانون مدنی نمیشناسم. من آن عده از قوانین اسلامی را که مربوط به حقوق زوجین و روابط آنها با یکدیگر یافرزندان یا افراد خارج است و روی آنها انگشت گذاشته شده و پیشنهاد برای تغییر آنها داده شده است یك یك در این سلسله مقـالات مطرح میکنم و ثابت میکنم‌که این قوانین باملاحظات دقیق روانی و طبیعی و اجتماعی همراه است و حیثیت و شرافت انسانی زن و مرد متـاویاً در آنها ملحوظ شده است و در صورت عمل و حسن اجرا بهترین ضامن حسن روابط خانوادگی است .

از خوانندگان محترم اجازه میخواهم پیش از ورود در مسائل مورد نظر چند نکته را باآنها در میان بگذارم :

مشکل جهانی روابط خانوادگی

۱ ـ مشکل روابط خانوادگی در عصر ما نه آنچنان سهل و ساده است که بتوان با پر کردن کوپن از طرف پسران ودختران یا تشکیل سمینارهائی از نوع سمینارهائی که دیدیم و شنیدیم که در چه سطح فکری است آنرا حل کرد و نه مخصوص کشور و مملکت ماست و نه دیگران آنرا حل‌کرده‌اند و یامدعی حل واقعی آن هستند .

«ویل دورانت» فیلسوف و نویسنده معروف تاریخ تمدن میگوید :

«اگر فرض کنیم در سال ۲۰۰۰ مسیحی هستیم وبخواهیم

بدانیم که بزرگترین حادثه ربع اول قرن بیستم چه بوده است ، متوجه خواهیم شد ، که این حادثه ، جنگ و یا انقلاب روسیه نبوده است ، بلکه همانا دگرگونی وضع زنان بوده است ، تاریخ چنین تغییر تکان دهنده‌ای در مدتی به این کوتاهی کمتر دیده است و خانه مقدس که پایه نظم اجتماعی ما بود ، شیوه زناشوئی که مانع شهوترانی و ناپایداری وضع انسان بود ، قانون اخلاقی پیچیده‌ای که ما را از توحش به تمدن و آداب معاشرت رسانده بود همه آشکارا در این انتقال پرآشوبی که همه رسوم و اشکال زندگی و تفکر ما را فراگرفته است گرفتار گشته‌اند» .

اکنون نیز که مادرربع سوم قرن بیستم بسرمیبریم ناله متفکران غربی از بهم خوردن نظم خانوادگی و سست شدن پایه ازدواج ، از شانه خالی کردن جوانان از قبول مسئولیت ازدواج ، از منفور شدن مادری ، از کاهش علاقه پدر و مادر و بالاخص علاقه مادر نسبت بفرزندان ، از ابتذال زن دنیای امروز و جانشین شدن هوسهای سطحی بجای عشق ، از افزایش دائم‌التزاید طلاق ، از زیادی سرسام‌آور فرزندان نامشروع ، از نادرالوجود شدن وحدت و صمیمیت میان زوجین ، بیش از پیش بگوش میرسد .

مستقل باشیم یا از غرب تقلید کنیم ؟

موجب تأسف است که گروهی از بی‌خبران می‌پندارند مسائل مربوط بروابط خانوادگی، نظیر مسائل مربوط به‌راهنمائی، تاکسیرانی ، اتوبوسرانی ، لوله‌کشی و برق سالهاست که در میان اروپائیان بنحو احسن حل شده و این ما هستیم که عرضه ولیاقت نداشته‌ایم و باید هرچه زودتر از آنها تقلید و پیروی کنیم .

این، پندار محض است، آنها از ما در این مسائل بیچاره‌تر و گرفتارتر و فریاد فرزانگان‌شان بلندتر است . از مسائل مربوط بدرس وتحصیل زن‌که‌بگذریم درسایر مسائل‌خیلی ازماگرفتارترند

و از سعادت خانوادگی کمتری برخوردار میباشند .

جبر تاریخ

بعضی‌دیگر تصور دیگری دارند، تصور میکنندکه سستی نظم خانوادگی و راه یافتن فساد در آن ، معلول آزادی زن است و آزادی زن نتیجه قهری زندگی صنعتی و پیشرفت علم وتمدن است ، جبر تاریخ است و چاره‌ای نیست از اینکه به این فساد و بی‌نظمی تن دهیم و از آن سعادت خانوادگی‌که درقدیم بود برای همیشه چشم بپوشیم .

اگراینچنین فکرکنیم بسیار سطحی وناشیانه فکرکرده‌ایم. قبول‌دارم‌که زندگی‌صنعتی خواه‌ناخواه برروی روابط خانوادگی اثر گذاشته و میگذارد . ولی عامل عمده از هم گسیختگی نظم خانوادگی در اروپا دو چیز دیگر است .

یکی رسوم و عادات و قوانین ظالمانه و جاهلانه‌ای که قبل از این قرن در میان آنها درباره زن جاری و حاکم بوده است تاآنجا که زن برای اولین بار در قرن نوزدهم و اوایل قرن بیستم در اروپا ، دارای حق مالکیت شد .

دیگر اینکه کسانیکه به فکر اصلاح اوضاع و احوال زنان افتادند از همان راهی رفتند که بعضی از مدعیان روشنفکری امروز ما میروند و مواد پیشنهادی چهل‌گانه یکی از مظاهر آن است ، خواستند ابروی زن بیچاره را اصلاح کنند چشمش را کور کردند .

بیش از آنکه زندگی صنعتی مسئول این آشفتگی و بی‌نظمی باشد ، آن قوانین قدیم متقدمان اروپا و اصلاحات جدید متجددانشان مسئول است . لهذا برای ما مردم مسلمان مشرق‌زمین هیچ ضرورت اجتناب ناپذیری نیست که از هر راهی که آنها رفته‌اند برویم و در هر منجلابی که آنها فرو رفته‌اند فرو رویم .

ما باید بزندگی غربی، هوشیارانه بنگریم. ضمن استفاده واقتباس علوم و صنایع و تکنیك و پاره‌ای مقررات اجتماعی قابل‌تحسین و تقلید آنها باید از اخذ و تقلید رسوم و عادات وقوانینی‌که برای خود آنها هزاران بدبختی بوجود آورده است ـ که تغییر قوانین مدنی ایران و روابط خانوادگی و تطبیق آن با قوانین اروپائی یکی از آنهاست ـ پرهیز نمائیم .

ما و قانون اساسی

۲ ـ صرفنظر از اینکه این پیشنهادها خانمان برانداز و مخالف مقتضیات روانی ، طبیعی و اجتماعی است ، چنانکه بعداً توضیح داده خواهد شد ، از نظر انطباق با قانون اساسی چه فکری شده است؟ از طرفی قانون اساسی تصریح میکند هرقانونی که مخالف قوانین اسلامی باشد «قانونیت» ندارد و قابل طرح در مجلسین نیست. ازطرف دیگر بیشتر مواد این‌پیشنهادها مخالف صریح قانون اسلام است . آیا خود مغرب‌زمینی‌ها که غرب‌زدگان ما اینچنین کورکورانه از آنها پیروی میکنند قانون اساسی کشورشان را اینطور بازیچه قرار میدهند .

صرفنظر از مذهب ، خود قانون اساسی هرکشوری برای افراد آن کشور مقدس‌است. قانون اساسی ایران نیز مورداحترام قاطبه ملت ایران است . آیا با سمینارهای کذائی و چاپ کوپن و قیام و قعود نمایندگان میتوان قانون اساسی را زیر پا گذاشت ؟

عواطف مذهبی جامعه ایرانی

۳ ـ از معایب پیشنهادها و از مخالفت صریح آنها باقانون اساسی چشم میپوشیم . هرچیز را اگر انکار کنیم این قابل انکار نیست که الان هم نیرومندترین عاطفه‌ای که برروحیه ملت ایران حکومت میکند عاطفه مذهبی اسلامی است. بگذریم ازعده بسیار

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معدودی که قید همه چیز را زده‌اند و از هربی‌بند وباری وهرج و مرج طرفداری میکنند ، اکثریت قریب باتفاق این مردم پابند مقررات مذهبی میباشند .

تحصیل و درس خواندگی برخلاف پیش‌بینی‌هائیکه از طرف‌عده‌ای میشد، نتوانست میان‌این ملت واسلام جدائی‌بیندازد. برعکس با اینکه تبلیغات مذهبی صحیح کم است و بعلاوه تبلیغات استعماری ضدمذهب زیاداست، درس‌خواندگان وتحصیلکردگان بنحو روزافزونی بسوی اسلام گرایش پیدا کرده‌اند .

اکنون میپرسم این قوانین با این زمینه روانی که خواه ناخواه وجود دارد چگونه سازگار میشود؟یعنی وقتی قانون عرف مطابقه با حکم صریح شرع اسلام نداشته باشد چگونه نتیجه‌ای گرفته میشود ؟ فرض‌کنید زنی دراثر اختلافها وعصبانیتها بمحکمه رجوع کرد و علی‌رغم رضای شوهر حکم طلاقش صادر شد وسپس بعقد ازدواج مرد دیگری درآمد .

این زن و شوهر جدید در عین اینکه خود را بحکم قانون عرف ، زن و شوهر میدانند ، در عمق وجدان مذهبی خود ، خود را اجنبی و بیگانه و آمیزش خود را نامشروع و فرزندان خود را زنازاده و خود را از نظر مذهبی مستحق اعدام میدانند .

دراینحال فکرکنید چه‌وضع ناراحت‌کننده‌ای ازنظر روانی برای آنها پیش خواهد آمد ، دوستان و خویشاوندان مذهبی‌آنها با چه چشمی بآنها و فرزندان آنها نگاه خواهند کرد . ما که نمی‌توانیم با تغییر و وضع قانون ، وجدان مذهبی مردم را تغییر بدهیم ، متأسفانه یا خوشبختانه وجدان اکثریت قریب باتفاق این مردم ، از عاطفه مذهبی فارغ نیست .

شما اگر متخصص حقوقی و روانی از خارج بیاورید و مشاوره کنید و بگوئید ما چنین قوانینی میخواهیم وضع کنیم اما زمینه روانی اکثریت مردم ما اینست و این . ببینید آیا در همچو

زمینه‌ای نظر موافق خواهد داد ؟ آیا نخواهد گفت اینکارهزاران ناراحتی‌های روحی و اجتماعی تولید میکند .

مقایسه اینگونه قوانین با قوانین جزائی از لحاظ میزان آثار سوئی که ببار میآورد بسیار غلط است . تفاوت میان آنها از زمین تا آسمان است ، ضربه‌ای که از ناحیه تغییر و تعطیل قوانین جزائی وارد میشود متوجه اجتماع است و فقط افراد منحرف را جری میکند . اما قوانین مربوط بروابط زوجین و اولاد،بزندگی خصوصی و فردی افراد مربوط است و مستقیماً با عاطفه مذهبی شخصی هرفرد در جنگ است . اینگونه قوانین یا در اثر نفوذ مذهب و غلبه وجدان بی‌اثر و بلاعمل میماند و خواه ناخواه ناراحتی‌هائیکه اینگونه‌قوانین ایجادمیکند موجب خواهد شد که این قوانین رسماً لغو گردد و یا پس از کشمکش روانی جانکاهی نیروی مذهبی را تضعیف میکند .

بخش اول

خواستگاری و نامزدی

- * آیا خواستگاری مرد از زن اهانت به زن است ؟
- * غریزهٔ مرد ، طلب و نیاز است و غریزهٔ زن جلوه و ناز .
- * مرد خریدار وصال زن است نه رقبهٔ او .
- * رسم خواستگاری مرد از زن یك تدبیر بسیار عاقلانه وظریفانه است که برای حفظ احترام و حیثیت زن به کار رفته است .
- * اشتباه نویسنده چهل ماده در قانون مدنی

خواستگاری و نامزدی

من سخن خودرا درباره چهل ماده پیشنهادی ازهمان نقطه آغاز میکنم که در این پیشنهادها آغاز شده است. دراین پیشنهادها بترتیب «قانون مدنی» اول از خواستگاری و نامزدی بحث بمیان آمده است .

نظر باینکه قوانین مربوط به خواستگاری و نامزدی که در قانون مدنی آمده است قوانین مستقیم اسلامی نیست ، یعنی نص و دستور صریحی از خود اسلام در اغلب اینها نرسیده است و قانون مدنی آنچه در این زمینه گفته طبق استنباطی است که از قواعد کلی اسلامی کرده است ، ما خود را مکلف بدفاع ازقانون مدنی نمیدانیم و وارد بحث در جزئیات نظریات پیشنهاد کننده نمیشویم . با اینکه پیشنهاد کننده مرتکب اشتباهات عظیمی شده است و حتی از درك مفهوم صحیح آن چند ماده ساده عاجز بوده است .

اما از دو مطلب در اینجا نمیتوانیم صرفنظر کنیم .

آیا خواستگاری مرد از زن اهانت به زن است ؟

۱ - پیشنهاد کننده میگوید :

«قانون گذار ما حتی در این چند ماده گذائی (مربوط بخواستگاری و نامزدی) هم این نکته ارتجاعی و غیر انسانی را فراموش نکرده است که مرد اصل است و زن فرع ، در تعقیب‌فکر مزبور ماده ۱۰۳٤ را که اولین ماده قانون در کتاب نکاح و طلاق است بنحو زیر تنظیم نموده است : (ماده ۱۰۳٤ - از هر زنیکه خالی از موانع نکاح باشد میتوان خواستگاری نمود .) بطوریکه ملاحظه‌میشود بموجب ماده مزبور بااینکه‌هیچگونه حکم والزامی بیان نشده است ، ازدواج بمعنی «زن گرفتن» برای مرد مطرح شده و او بعنوان مشتری و خریدار تلقی گردیده و در مقابل زن نوعی‌کالا وانمودشده‌است. این قبیل تعبیرات درقوانین اجتماعی اثر روانی بسیار بد و ناگوار ایجاد میکند و مخصوصاً تعبیرات مزبور در قانون ازدواج برروی رابطه زن و مرد اثر میگذارد و بمرد ژست آقائی و مالکیت و بزن وضع مملوکی و بندگی میبخشد .»

بدنبال این ملاحظه دقیق روانی ! موادی که خود پیشنهاد کننده‌تحت‌عنوان خواستگاری ذکرمیکندبرای اینکه‌خواستگاری جنبه یکطرفه و حالت «زن گرفتن» بخود نگیرد خواستگاری را هم وظیفه زنان دانسته و هم وظیفه مردان ، تا در ازدواج تنها «زن گرفتن» صدق نکند ، «مرد گرفتن» هم صدق کند ، یالااقل نه زن گرفتن صدق کند و نه مرد گرفتن . اگر بگوئیم زن‌گرفتن، یا اگر همیشه مردان را موظف کنیم‌که بخواستگاری زنان بروند حیثیت زنرا پائین آورده و آنرا بصورت کالای خریدنی درآورده‌ایم .

غریزه مرد طلب و نیاز است و غریزهٔ زن جلوه و ناز

اتفاقاً یکی از اشتباهات بزرگ همین است . همین اشتباه سبب پیشنهاد الغاء مهر و نفقه شده‌است و ما درجای خودمشروحاً درباره مهر و نفقه بحث خواهیم کرد .

اینکه از قدیم‌الایام ، مردان به عنوان خواستگاری نزد زنان میرفته‌اند و از آنها تقاضای همسری میکرده‌اند ازبزرگترین عوامل حفظ حیثیت و احترام زن بوده است . طبیعت، مردرا مظهر طلب و عشق و تقاضا آفریده است و زن را مظهر مطلوب بودن و معشوق بودن . طبیعت زن را گل ، و مرد را بلبل ، زنرا شمع و مردراپروانه قرار داده‌است. این یکی ازتدابیر حکیمانه وشاهکارهای خلقت است که در غریزه مرد نیاز و طلب و در غریزه زن ناز و جلوه قرار داده است . ضعف جسمانی زنرا در مقابل نیرومندی جسمانی مرد ، با اینوسیله جبران کرده است .

خلاف حیثیت و احترام زن است که بدنبال مرد بدود . برای مرد قابل‌تحمل است‌که از زنی خواستگاری‌کند وجواب رد بشنود و آنگاه از زن دیگری خواستگاری‌کند و جواب ردبشنود تا بالاخره زنی رضایت خود را بهمسری با او اعلام کند ، اما برای زن که میخواهد محبوب و معشوق و مورد پرستش باشد و از قلب مرد سر درآورد تا بر سراسر وجود او حکومت کند ، قابل تحمل و موافق غریزه نیست که مردی را بهمسری خود دعوت‌کند و احیاناً جواب رد بشنود و سراغ مرد دیگری برود .

بعقیده «ویلیام جیمز» فیلسوف معروف امریکائی : حیا و خودداری ظریفانه زن غریزه نیست ، بلکه دختران حوا در طول تاریخ دریافتند که عزت و احترامشان باین است که بدنبال مردان نروند ، خود را مبتذل نکنند و از دسترس مرد خود را دور نگهداوند، زنان این درسها را در طول تاریخ دریافتند و بدختران

خود یاد دادند .

اختصاص بجنس بشر ندارد، حیوانات دیگر نیز همینطورند، همواره این مأموریت به‌جنس نر داده شده است که خودرا دلباخته و نیازمند بجنس ماده نشان بدهد. مأموریتی که بجنس ماده داده شده این است که با پرداختن بزیبائی و لطف و بـا خودداری و استغناء ظریفانه ، دل جنس خشن را هرچه بیشتر شکار کند و او را از مجرای حساس قلب خودش و به اراده و اختیار خودش در خدمت خود بگمارد .

رسم خواستگاری یك تدبیر ظریفانه و عاقلانه برای حفظ حیثیت و احترام زن است

گفتیم ، اینکه در قانون خلقت ، مرد مظهر نیاز و طلب و خواستاری ، و زن مظهر مطلوبیت و پاسخگوئی آفریده شده است ، بهترین ضامن حیثیت و احترام زن و جبران کننده ضعف جسمانی او در مقابل نیرومندی جسمانی مرد است و هم بهترین عامل حفظ تعادل و توازن زندگی مشترك آنهاست . این ، نوعی امتیاز طبیعی است که به زن داده شده و نوعی تکلیف طبیعی است که بدوش مرد گذاشته شده است .

قوانینی که بشر وضع میکند ، و بعبارت دیگر تدابیر قانونی که بکار میبرد باید این امتیاز را برای زن و این تکلیف را برای مرد حفظ کند . قوانین مبنی بر یکسان بودن زن و مرد از لحاظ وظیفه و ادب خواستاری بر زیان زن و منافع و حیثیت و احترام اوست ، و تعادل را بظاهر بنفع مرد، و درواقع بزیان هردو بهم میزند .

از اینرو موادی که از طرف نویسنده چهل پیشنهاد مبنی بر شرکت دادن زن بوظیفه خواستگاری پیشنهاد شده ، هیچگونه ارزشی ندارد و بر زیان جامعه بشری است .

متفکر شهید استاد مرتضی مطهری

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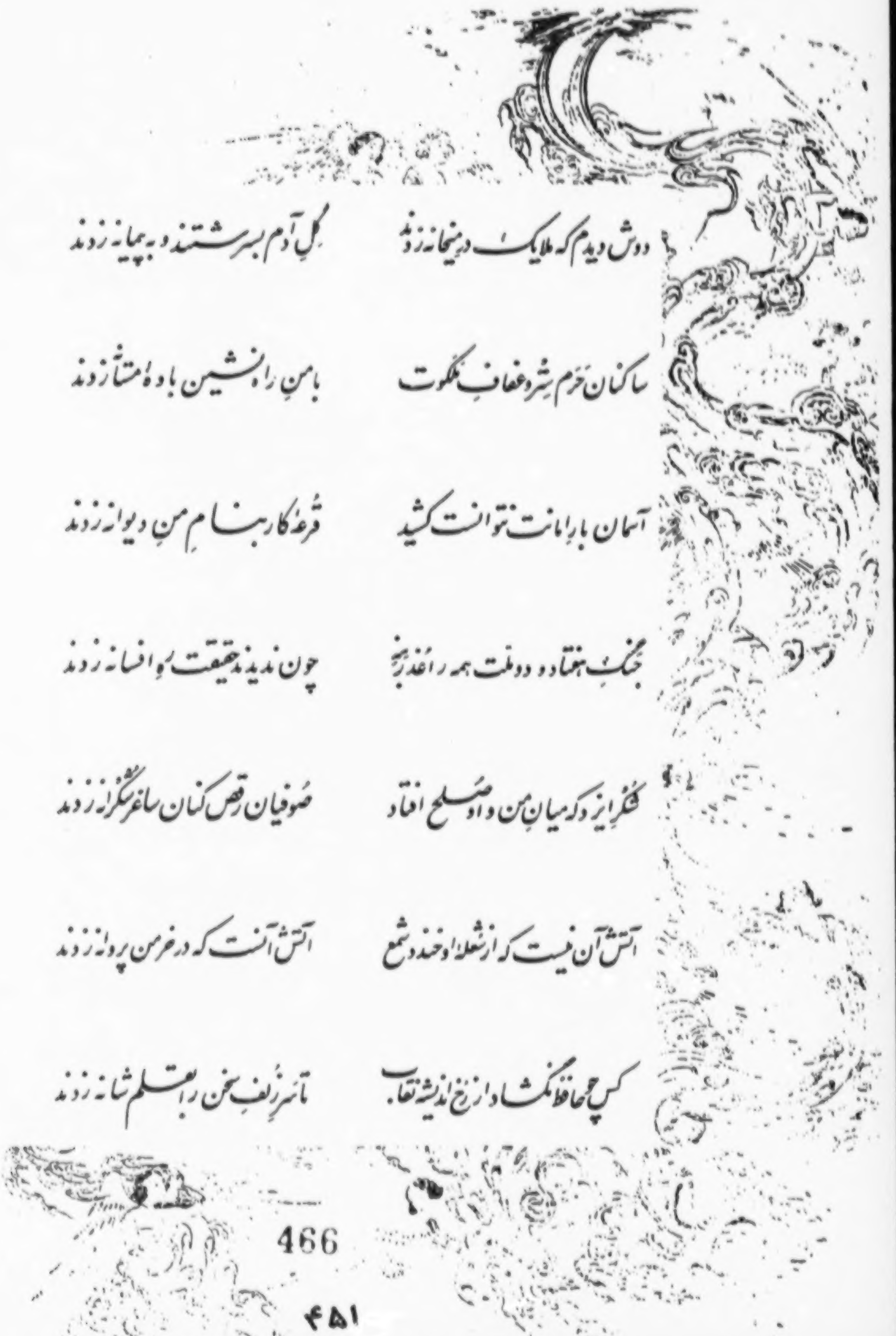

دوش دیدم که ملایک در میخانه زدند　　گل آدم بسرشتند و بپیمانه زدند

ساکنان حرم ستر و عفاف ملکوت　　با من راه‌نشین بادهٔ مستانه زدند

آسمان بار امانت نتوانست کشید　　قرعهٔ کار بنام من دیوانه زدند

جنگ هفتاد و دو ملت همه را عذر بنه　　چون ندیدند حقیقت ره افسانه زدند

شکر ایزد که میان من و او صلح افتاد　　صوفیان رقص‌کنان ساغر شکرانه زدند

آتش آن نیست که از شعلهٔ او خندد شمع　　آتش آنست که در خرمن پروانه زدند

کس چو حافظ نگشاد از رخ اندیشه نقاب　　تا سر زلف سخن را بقلم شانه زدند

چند سخن از سعدی

دو کس رنج بیهوده بردند و سعی بیفایده کردند ، یکی آن که اندوخت و نخورد و دیگر آن که آموخت و نکرد :

علم چندانکه بیشتر خوانی   چون عمل در تو نیست نادانی

* * * *

یکی را گفتند : عالِمِ بی عمل به چه مانَد ؟ گفت : به زنبورِ بی عسل .

* * * *

لقمان را گفتند : ادب از که آموختی ؟ گفت : از بی ادبان ، هر چه از ایشان در نظرم ناپسند آمد ، از آن پرهیز کردم .

* * * *

مُشک آن است که ببوید ، نه آن که عَطّار بگوید . دانا چون طَبلهٔ عطّار است خاموش و هنرنمای و نادان چون طبل غازی ، بلند آواز و میان تهی .

از گلستان سعدی

پدیده های فکر

هوالله العلی

اگـر الـف باء قاموس معنوی
بدست آید و رموز کتاب ناطق نفس
کشف شود از کتب صامت بی نیاز و
نزدیک بمقام غنی بالذات خواهیم بود .

از سخنان استاد معظم حضرت مولانا

میرقطب الدین محمد عنقا
پیر اویسی

مقدمه :

من از نوشتن این مقالات درنظر ندارم که منحرفی را هدایت کنم ویا رونده ئی را ازموقع و محلی که هست بیاگاهانم زیرا وظیفه من فقط اظهار حقایقی است که بمرور درمی یابم . اما اگر از من پرسیده شود که منظور از اظهار این حقایق چیست پاسخ خواهم داد : همانطور که امواج صوت با یک محاسبه منظم و دقیقی در فضا منتشر شده و دستگاههای گیرنده در هر جا که باشند به نسبت قدرت و توانائی خود آن اصوات را ضبط مینمایند ، آثار فکری افراد هم مطمئناً گیرنده های متناسب خود را بدون قید زمان اعم از اینکه بخواهند و یا نخواهند در طول معنویات جستجو خواهند کرد .

من در این مقالات ناگزیر بذکر دریافتهای خود که همه گونه با هویتم هم آهنگ است مبادرت نموده ام . قطعاً من داناترین مردم زمان نیستم تا هر چه که میگویم در ردیف قوانین غیر قابل تغییر باشد . اما سعی من بر آن بوده تا ذهن خواننده را بالفاظی خالی از وجه و اعتبار منحرف نکرده باشم ، زیرا مغرور ماندن بدانش دیگران که حافظه آنرا در خود انباشته بزرگترین غفلتی است که میتواند ما را از ادراک سعادت خود محروم کند .

با یک توجه اجمالی این حقیقت را میتوان در یافت که هیچ لفظ و بیانی هر قدر هم زیبا و مستدل و منطقی باشد نتوانسته است کیفیتی یا حالت و حقیقتی را از راه گوش بدماغی منتقل نماید که مخاطب همان کیفیتی را که گوینده منظور نظر دارد و بآن اشاره می نماید در یابد . مثلاً اگر به تشنه ئی لفظ آب گفته شود او از شنیدن لفظ ، یک کیفیت حقیقی را که در هنگام آب نوشیدن درمی یابد بتمامی ادراک نخواهد کرد بلکه یک تصور ذهنی ناقص را از یک کیفیت فراموش شده بنظر خواهد آورد که هیچ قابل قیاس با آن حالت واقعی که در حین نوشیدن آب حاصل میگردد نیست ، یا لفظ چنان واجد حیثیت حقیقی خود باشد که شنونده در شنیدن بیانی نتیجه واقعی آنرا در یافت نماید یعنی فرضاً وقتی بگرسنه ای گفته شود نان ، او از استماع آن سیر شود و در حقیقت نتیجه ای را که از خوردن نان میگرفت عیناً بدست آورد .

اگر بدقت ملاحظه شود همین تمثیل در انتقال معانی با رو پوش الفاظ و عبارات بخصوص که گوینده خود به معانی و حقایق گفتار خویش وقوف نداشته باشد کاملاً صدق میکند . اشکال دیگری که در بیان مطالب وجود دارد آنستکه اصولا الفاظ مشابهتی با معانی خود ندارند و هنگامی که لفظی وسیله گوینده ئی ادا میشود شنونده مطلبی را که موازی و یا مقتضی با وجود خود اوست و بدان وقوف داشته و یا آنکه اجزاء آنرا به نیروی تداعی جمع آوری و آرایش کرده ادراک میکند و اگر شنونده بآنچه که میشنود آشنا و عالم نباشد ابداً مفهوم بیان گوینده را ادراک نخواهد کرد ، و چون هر شخصی صاحب طرز تفکر و ادراک و حتی بیان خاصی است اگر بین دو نفر گفتگوئی رد و بدل شود از مجموعه آن بجز مطالب و مفهومات مشترک تقریبی بقدری که با یکدیگر سنخیت فکری داشته باشند استفاده نخواهند کرد ، شاید همین

مطلب و مسئله همان نقطه حساس توافق در دوستی ها بین دو یا چند نفر باشد ، والا گوینده و شنونده مثل دو نفر که بدو زبان مختلف صحبت میکنند ابداً از گفتار یکدیگر چیزی نخواهند فهمید .

دکارت در کتاب **گفتار** میگوید :« هیچکس چیزی را که از دیگری میآموزد مانند آنچه که خود ابتکار نموده بخوبی درک نمیکند . چنانکه برای من بارها اتفاق افتاده که پاره ئی از عقاید و نظریات خویش را در مسائل مختلف برای مردمان بسیار با هوش بیان نموده ام و هنگامیکه با ایشان گفتگو میکردم چنین بنظر میرسید که بیان مرا بخوبی میفهمند ولیکن چون بازگو میکردند چنان دیگرگون شده بود که با عقیده من بکلی تفاوت داشت . »

در هر صورت چون الفاظ بمنزله علامات اختصاری اشیاء و یا کیفیات مشترک و معروفند که برای مبادله بیان و تفهیم و تفاهم بین افراد بکار برده شده اند اگر مقصود عالی تری از آنها متوقع باشیم یعنی مثلا معانی وجدانی را در آنها جستجو کنیم قطعاً به نتیجه مثبتی نخواهیم رسید .

بنا بر آنچه گفته شد اگر کسی گمان برد که برای دریافت معانی و تربیت معنویت خویش منحصراً باید متوسل بمطالعه الفاظ شود و عبارات را نردبان ارتقاء نفسانیات خویش محسوب دارد حافظه خویش را خسته و روح کنجکاو را در چهار دیوار منطقهای بی پا محصور کرده است .

بقول **لایبنیتز** : « وقتی خاصیت شئ بشناخت امکان شئ منجر میشود تعریف واقعی را بوجود میآورد ، مادامیکه بیش از یک تعریف اسمی نداشته باشیم نمی توانیم به نتایجی که از آن استخراج میشود اطمینان داشته باشیم چه اگر این

تعریف چیزی متناقض یا ممتنع را مخفی داشته باشد ممکن است نتایج معکوس از آن گرفته شود ، بهمین جهت حقایق اصلاً بالفاظ بستگی ندارند .»

مقصود من آن نیست که قراردادهای لفظی و اصطلاحات عمومی را برای اجتماعات به نحوی که پذیرفته اند و بین آنها متداول است باطل کنم بلکه عقیده دارم که هیچیک از معانی را با لفظ تنها نمیتوان دریافت مگر دماغ و استعداد یا روح ما با معنی بیانی که می شنویم در منتهای معنویت خویش حشر کرده باشد . هنگامی ما میتوانیم از الفاظ معانی آنرا استنباط نمائیم که در آن حقیقت واقع شده باشیم ، والا معنی هر لفظی در واقعیت خویش موجود است و بوسیله الفاظ از محل حقیقی خود تغییر جا نمیدهند .

پس اگر موجه باشد که اصولا پاکی صفحات نفوس اصل و پایه درک معانی است قطعاً مطالعه هیچ لفظ یا عبارتی هم ارزنده تر از مطالعه کتاب نفس خویش که فهرست عالم وجود است نمی باشد .

پیشنهاد من آنستکه درعوض صرف وقت بمطالعه کتب صامت به اجتهاد در شخصیت خود پرداخته و از مزایای معنویت خویش بهره مند گردیم و راه دماغ و دستگاه مغز را نظیر یک گیرنده قابل ، آماده پذیرش امواج معانی عالی و دقیقی که قطعاً فرستنده های آن پیش از ادراک ما مغزهای روشن و متفکر جهان است نمائیم .

چون دریافت حقایق از طریق احتجاج و اقامهٔ دلیل میسر و مقدور نیست انتظار میرود که مطالعه کنندگان مقالات این کتاب بجای تجزیه و تحلیل الفاظ و بیان مطالب ظاهراً ، اصول اظهارات مرا دور از محدودیتهای حواس و سایر متعلقات آن با

کنه حقیقت فطرت خویش آزموده و سپس در اصلاح یا تکمیل آن با مطالعه کنندگان آینده همراهی کنند .

• استاد بزرگ من ، پدرم ، با زبردستیهای بسیار عالمانه و تعالیم معنوی از انحرافات دماغی و فکری من که همواره چون اطفال نوپا استعداد لغزش داشت جلوگیری فرمود ، و چون متن تعالیم آن دانشمند بزرگ اصولاً از خودپسندی و جاه طلبی های طفلانه دور و برکنار بوده دماغ متنبه من نیز روشی جز آن نپذیرفته است .

بهمین استناد اگر آثار فکری و قلمی من قدمی در مسیر تمدن عالی بشریت بردارد سعادتمندم والا کاری که شایسته تفاخر معنوی باشد انجام نداده ام و روح من از نتیجه ئی که بدست آورده خرسند نخواهد شد .

صادق عنقا

بهمن ماه ۱۳۳۳ شمسی

تهران

• به مقدمه کتاب انوار قلوب سالکین و حقایق المناقب از عارف کامل مکمل حضرت مولا جلال الدین علی میرابوالفضل عنقا پیر اویسی و کتاب از جنین تا جنان اثر استاد العرفا مولانا میرقطب الدین محمد عنقا اویسی و کتاب چنته و کتاب مثنوی مزامیر حق و گلزار امید اثر نگارنده رجوع فرمائید .

• • •

مثلا اگر سقراطی که افلاطون زندگی او را بقلم توانای خود نگاشته بخواهند روی صحنه آورده وسیله هنرمندان مبرزی بتماشاچیان بشناسانند ، هر چه به برنامه نمایش توجه شود فرضاً که صحنه ها و نمایش کاملا منطبق با حقیقت باشند ، متأسفانه هیچیک از نقاط نظری حاصله ، سقراط را بتماشاچیان معرفی نخواهد کرد ، و سقراطی که در صحنه متظاهر میشود غیر از یک رشته مقایسات بی اساس و خالی از حقیقت نخواهد بود . مقصود اینست که از صحنه نمایش و ریزه کار یهای هنری هنرمندی که بنام و شکل سقراط متظاهر میشود و سایر نقاط برجسته تآتر ، سقراطی را خواهیم شناخت که هیچگونه مشابهت و هم آهنگی با شخصیت سقراط حکیم یونانی نخواهد داشت ، زیرا سقراط یک موجودیت و فطرتی حقیقی است که نقاط حساس آثار حیاتی او که هیچگونه شباهتی با واقعیت سقراط ندارند در شرائطی ناموزون و غیر واقع بدست تصورات افسانه نویس که پسندیده و یا تشخیص داده وسیله کارگردانان و هنرمندان نمایش روی صحنه نمایش آمده است ، و در حقیقت شخصیت و واقعیت سقراط که برای خود او یک نقطه ثابت و اصیلی بوجود آورده در دست مقایسات غیر حقیقی و نقاط متعدد نظری که بلافاصله از آثار حیاتی سقراط به بعد از واقعیت خود دور مانده است منعکس شده ، سقراطی که شخصیتش مثل چشمه ئی زاینده و حقائق از زبانش جاری میشد ، و هر چه لازم میدانست بنا باقتضای وجود خویش اجرا مینمود ، و هر کس را تحت الشعاع شخصیت و زیر نفوذ معنوی خود قرار میداد ، غیر از سقراطی است که عبارات کتاب افلاطون بیان کرده و روی صحنه ارائه شده است ، یعنی شخصیت سقراط همان بود که بود و حتی افلاطون که معاشر دقیق و رفیق و شاگرد محقق و مبرز سقراط بود وقتی که میخواست سقراط را بشناسد و بشناساند خود را شناخت و شناساند . پس قطعی است

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اصولی را که فطرت دریافت میکند و صورت مجلس مدرکاتی که بامضای عقل باطن میرسد درحد علم واقعی بوده و ناگزیر پراصیلند ، و سایر ملاحظات که پایه های آن بر اساس مقایسات و نسبتهای حسی طبیعی بنا شده باشند نمیتوانند حامل و حاوی یک واقعیت قطعی ثابت و یا صاحب معنویت مشخصی باشند و چون در هر مرحله ئی که هستند مجهول و مبهم و موهومند اطلاق علم حقیقی و عرفان بر آنها بیمورد است ، زیرا علم ادراک وجدانی و انطباق تام یک شخصیت بر واقعیت تام دیگری خواهد بود ، و این تطبیق علی الاطلاق جز در کنه فطریات و وجدانیات میسر نمی باشد .

استاد دانشمند **موریس مترلینگ** در کتاب راز بزرگ نقاط نظری برخوردهای حسی را نسبت بیک خانواده ئی که از دور در کنار مزرعه خود بجمع آوری خرمن و حمل محصول مشغول بوده اند بخوبی و زیبائی توضیح میدهد در عین حال که حقیقت آن تظاهرات مجموعاً در لباس رنگ های مختلف بدیده ناظر با زیبائی تمام جلوه داشته محتوی وقایع و خاطرات درونی مختلفی است که گاهی رنج و الم و درد و زحمت و زمانی شادی و ذوق و راحت و غیره میباشد که واقعیت آنها تمام در حقیقت نقاط نظری حسی بیننده موجود است و حال آنکه تمام آن کیفیات از نظر ناظر مستور و مکتوم مانده این بحث دقیق که حاوی نکات برجسته روانی میباشند کاملا نشان داده است که همیشه ملاحظات خارجی بمقتضیات دماغی و روحی ناظر تنظیم میگردد و در حقیقت این تصورات که از تصویرات خارجی بدست میآید شرح کیفیات فعلی خود ناظر است که بر مظاهر حسی پایه گذاری شده نه واقعیت حقیقی نقاط نظری مناظر مشاهده شده . مثلا یک چمن زیبا و یا یک باغ سرسبز خرم با اینکه در یک زمان خاصی یک تجلی و ظهور تقریباً ثابتی دارد و از نظر یک محکوم باعدام که ساعتی دیگر

بپایان عمرش باقی نمانده ، و یا یک زندانی که تا آخر عمر از نعمت آزادی بی بهره باشد ، و یا یک شاعر عاشق پیشه که گرم حالات و انگیزه های روحی خویش است ، و بالاخره یک طفل و یا یک مریض وغیره در ظهورات خود حالات و کیفیات مختلف و متفاوتی را بدست میدهد که بعضی از آنها بقدری با یکدیگر تباین و تضاد کیفی دارند که شاید تصاویر ذهنی آن در خارج صاحب دو یا چند ظهور باشند ، و حال آنکه محیطی که برای تماشای آنها قرار داده بودیم جز یک تصویر حسی نداشت ، پس غیر ممکن است که یک ملاحظه خارجی صفحات پی درپی خاطر را یکی بعد از دیگری ورق نزند و نفس ناظر با قلم تداعی ، معانی آن صفحه را بطریقی که اقتضای وجودی دارد نقاشی و رنگ آمیزی ننماید . تا آنجا که هویت و نفسانیات انسان در آثار و شواهد حقیقی تظاهرات حسی ، تصرف دارد محال می نماید که بتوان هر ظهوری را بنحوی که هست ادراک نمود ، پس ملاحظات جزئی حسی خارجی که نفس حیوانی باقتضای فعلیت کیفی خود از آنها عکس برداری نموده و در خویش تحلیل مینماید چون اصولا غیر حقیقی و تا اندازه ئی ساختگی میباشد اطلاق علم بمعنی اتم بر آنها جایز نخواهد بود ، و چنانچه در پیش ذکر شد چون علم واقعی خالی از هرگونه حشو و زوائد و نسبت و مقایسه است در ردیف وجدانیات محسوب است و چون مفاهیم و مصادیق خود را در ماوراءالطبیعه جستجو میکند علم ذاتی خوانده میشود و هنگامی که انطباق با صور حسی پیدا مینماید باید او را از مقوله اکتسابیات شمرد .

قابلیت و هماهنگی

من عرف الأبتداء شکره،
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ومن عرف التوحید خضع،
ومن عرف الأفضال،
اناب بالاستسلام والموافقه.

ای فرزند ایدک الله تعالی،

ظهورات موقرانه اشیاء وانتظامات گسترده وشگفت آور آنها در دایره امکان، پس از سیرمقدر باقتضای وجودی وهم‌آهنگی همه شئوون ظاهری و باطنی در محدوده زمان قابل احساس انسان، صاحب نمایش منطقی به صورت فعلی موجودات است.

تظاهرات وتدارک چنین مجموعه‌ای در آئینه احساسات وانعکاسات ادراکی انسان، حاصل رعایت وترتب زمان ومکان مخصوص باوست که برحسب آن مقادیر جهان پیش روی او و روابط منظم افلاکی رادر وسعت و بساطت اعجاب‌آمیزی متظاهر ومتعین ساخته است. جهان وسرنوشت تغییرات وتأثیر وتأثرات اشیاء ومحیط برای هر موجودی بقدر زمان قابل ادراک آن موجود، لایتناهی و بدون ابتدا وانتهاست.

دامنه قاصرزمان درمقیاسات حواس محدود انسان، ضمن آنکه فقط پرده‌بردار دامنه بسیار کوتاه ولحظات قابل اشاره از دگرگونیهای عظیم میتواند باشد، توانائی کافی درکشف حقیقت مظاهر وتعینات موضعی و یا موضوعی ندارد. یعنی هر اندازه که ترتّب وقایع وحوادث درمنظر یک مورچه ساکن درجنگل بتواند کاشف محیط طبیعی وسیر حیاتی او مثلا درمورد طول عمر یکدرخت وحیوانات مجاور وخزان وبهار جنگل ونزول باران وقطرات شبنم وهزاران هزار پدیده دیگر باشد، بهمان نسبت نیز عقربه‌های زمان‌سنج ادراکی انسان قادر خواهد بود عمق ازلیت واحکام لازم الاجراء طبیعت وطومار مرقوم محیط فلکی وکیهانی و واقعیتهای نهانی ونهایی را از دریچهٔ تنگ نظر محدودیت خویش ادراک نماید. لذا نظاره و یا تدقیق درتفکرات نظری وتعمق در فرضیات و یا تجربیات علمی درخصوص جهان فیزیکی ملموس ومحسوس، محیط شناسائی انسان را بچه میزان توسعه میدهد؟ آیا ادراک محیط حسی ومحکوم حوادث محدود، در مقیاسات متغیر ومتحرک زمان بودن، راه‌گشای شکستن دیواره‌های اسارت طبیعی و ورود بعوالم حقیقی دیگری میتواند باشد؟ **ناظر مناظر طبیعت، خود منظور نظر قوانین طبیعی دردرک مقادیر وموضوعاتی است که ازقبل برای اوتهیه وچیده شده است.**

ذوب برفهای زمستانی وانرژی‌های متکاثف در یک ذره، انفجارات سطح خورشید وسرعت حرکت گلبولهای قرمز در رگ، هیچکدام در دادگاه قضاوت حسی ونظری مورچه، موضوعی برای طرح و یاتعقیب یک نظر به علمی نمی‌تواند داشته باشد. پس اصول حقیقی وعلمی ماوراء طبیعت انسان وزمان محسوس او بچه نحو میتواند مورد بررسی قرارگیرد؟

ادراکات انسان در ابعاد فیزیکی ونیمکره احساسی او، رابطه‌ای خود ساخته و منطقی از ترتّب وقایع وعکوس ونقوشی است در یک تسلسل بینهایت که درذهن صورت میگیرد. درحقیقت خود انسان بمنزله داستانسرای لحظاتی است که درمحدودیت موضوعی زمان، ناقل مفاهیم مقبول خود اوست. از آنجا که خطوط امتدادی وفرضی اجسام واشیاء درمقادیر متفاوت فاصله وجاذبه وسرعت‌حالات مختلفی را ارائه میدهند، لذا زمان ادراکی انسان از دریافت وقایع سریعتر از توانائی خود عاجز ودر وضعیت فعلی نسبتاً ثابت طبیعی خود ناچار بدنبال اصل واقعی وعلت تامه میگردد وچون بعلت همین محکومیت به اصل سرمدی وازلی دسترسی پیدا نمیکند ارتباطات تصوری خود ساخته را جایگزین اصول حقیقی می نماید.

شاید که در بررسی مقدمات فوق، ارتقاء از وضعیت موجود وارتفاع موانع آن و نتیجتا دریافت آن حقیقت مسلم وحقیقتاً قابل اتکاء، دور از دسترس ومحال بنظر برسد، ولی علت این نتیجه گیری آنست که قدر مقدر معلوم انسان دراکثر دوائر تجربی انسان نامعلوم مانده است، **وانک لعلی خلق عظیم.**

درعوالم خلقت، شأن انسان آن قله رفیعی است که مقام او حد مشترک طبیعت موجود ومحیط وجودی ولامکانی است. اعرف مکان اواعراف وشأن آیات اوجبال اوتاد است.

پیامبران، نمونه‌های عالی بشریت وسائران وزائران بارگاه قدس احدیت، نمایش مشعشع وامثال معلوم حکمت حقیقی انسان درعروج بمقامات ومیادینی هستند که از دائره غفلت وقهقرا خارج شده وبه ذروه ملکوت اعلی

پرکشیده وبااعلام وتبیین قوانین وحقیقت جاودانی وجود، عزت وحرمت انسانی را دراعلاترین مقام وجودی خویش تعریف وابلاغ فرموده‌اند.

کیست آدم ؟ مظهر ذات احد بی خیال و بی قیاس وبی عدد
بی عدد جو در عدد

صورت امکانی اشیاء قائم مقام بیفاصله حقیقت است که درغلاف هزاران واسطه‌ها ووسیطها مستور ومحجوب مانده، وهرکدام از آن مابه الارتباطات نیز خود پرده در پرده محصور گردیده است. درآثار موجود و موجودات هیچگونه تعرض و عصیان نسبت به اجرای مقاصد عالی هستی نیست و در حقیقت ، پذیرش ورضای محض محیط حیات طبیعی وطبیعت را یک هم‌آهنگی وسیع و درعین حال نامحدود اداره میکند .

استنتاجات قوای دراکه انسانی از محدوده سرعتهای فعلی اشیاء دلیل واضح در تفوق مدرک بر مدرک و درعین حال هم‌آهنگی باآنها است. عامل عاقل و مدیری که مابه‌الارتباط و مترجم و درحقیقت ناظم تصاویر مستقل و متعدد وضمناً بی فاصله است نظام‌آفرینی شخصیت انسان در عوالم فوق‌العاده ومجرد اوست زیرا **قوانینِ محدودِ مقادیر جزئیه از دریافت حقیقت کلیه عاجز است.** بهمین مناسبت درصورت عدم تطبیق و هم‌آهنگی بین مناطق محدود قوای انسان وشئون عالیه حقیقت که ازدسترس حواس و سرعت مألوف طبیعی او بدوراست، معرفت حقیقت نهائی و دریافت آشیانه آرامش حقیقی انسان و رسالت لایتناهی او را محال نموده است.

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مولانا المعظم حضرت شاه مقصود صادق عنقا

غزل

ای رخت آینه باغ ارم
روی وموی توبهشت خرم

کس ندیده است مگرزان رخ ومو   مهر تابان وشب تیره بهم
درپریشانی زلفت جمع است   صورت ومعنی اسم اعظم
طاق ابروی تومحراب وجود   خط و خالت ملکوت آدم
منم آن ذره خورشید پرست   که به بتخانه دل یافت صنم
جانم از دورفلك کرده عبور   وز عدم تاخته تا ملك قدم
انزل الله علینا برکات   چون شدم درحرم دل محرم
قلب‌ها یابد اگر مهرقبول   عالمی زنده توان کرد به دم
کیمیائی است محبت که زند   بنوای ازلی طبل و علم
مصحف حسن خدا هر ذره   آیت عشق احد قطره ویم
نیست چون میکده دل آباد   یك خرابات دگر درعالم

قاف عنقاست مقامی که دراوست
همقدم خضر و مسیحا هر دم

حماسه حیات

لفظ محدود و معانی است دقیق   پای لنگ است و پر از خارطریق
دورها گشت به شش روزتمام   آمد ارواح عوالم بقوام
نفخه ای گشت روان در دل خاك   آدمی زاد در این خلقت پاك
وهم را رنگ حقیقت بخشید   هست از کتم عدم کرد پدید
عالم لایتناهای وجود   گشت محدود در این بود ونمود
نسبت و فاصله و حد و حواس   ظل ظل گشت در این کهنه اساس
لوح لا جلوه گر ازالا شد   قطره در عین عدم دریا شد
اسم پیدا و مسمی مخفی است   نور حق در دل اشیاءمخفی است
بسط فرمود الف لام به میم   یافت انوار ولایت تعمیم
شد ولی رابطهٔ خلق و خدا   از بشر تا بخدا نور هدی
نقطه چون دور زد و لا گردید   صورت اسم و مسمی گردید
همه یك بود و یکی بود همه   یك وجود است که بنمود همه
داند این آنکه بحق آگاه است   لا اله همه الا اللّه است
جلوه پاك رخش افتاده   صاف در ساغر و بر سجاده
قطره بین فانی دریا گشته   قطره ها ثانی دریا گشته
جزو و کل مظهر هوشد چودرست   گشت آئینه‌ی انجام و نخست
هر دمی موج شود ذره بجود   ذره و موج نمایند نمود
زیر این گنبد گردون دائم   ذره‌ها گشته بکیهان قائم

قطره آئینه‌ی دریا ست بحق   ذره خورشید مصفاست بحق
جان زیک نقطه چومی اندرجوش   سّر حق درهمه گویا وخموش
مستیش درخُم و درباده و جام   هستیش با همه هستی مادام
از دلش عقده جان اندر سیر   درغمش ارض وسما، کعبه و دیر
گره سلسله اش زلف فلك   حلقه اش دام ره انس و ملك
بجهان چونکه نظرباز کنی   سیر ز انجام وزآغاز کنی
عشق بینی که جهانگیرشده   همه جا حلقه چوزنجیرشده
پر شد ازعشق جهانرا آغوش   عقل ازجذبهٔ این می مدهوش
دوجهان یافت چوازعشق حیات   هست، برداشت سر از پردهٔ ذات
لوحی ازجلوه خود ساخت خدا   وز عدم آینه پرداخت خدا
ذره و شمس بحق گشت عیان   غیرحق کیست به پیدا و نهان

حق چو درعالم امکانی شد
پرده اش کسوت انسانی شد

* * *

کو لمن الملک زند جز خدای

کیست درین دیرگه دیرپای

ملکا ذکر تو گویم که تو پاکی و خدائی   نروم جز بهمان ره که توام راهنمائی

همه درگاه تو جویم همه از فضل تو پویم   همه توحید تو گویم که بتوحید سزائی

تو حکیمی تو عظیمی تو کریمی تو رحیمی   تو نماینده فضلی تو سزاوار ثنائی

تو زن و جفت نداری تو خور و خفت نداری   احد بی زن و جفتی ملکا کامروائی

همه عزی و جلالی همه علمی و یقینی   همه نوری و سروری همه جودی و سخائی

نتوان وصف تو گفتن که تو در فهم نگنجی   نتوان شبه تو جستن که تو در وهم نیائی

بری از رنج و گدازی بری از درد و نیازی   بری از بیم و امیدی بری از چون و چرائی

همه غیبی تو بدانی همه عیبی تو بپوشی   همه بیشی تو بکاهی همه کمی تو فزائی

احد لیس کمثله صمد لیس له ضد   نه بجنبی نه بگردی نه بکاهی نه فزائی

نبد این خلق و تو بودی نبود خلق و تو باشی   لمن الملک تو گوئی که مر آنرا تو سزائی

لب و دندان سنائی همه توحید تو گوید
مگر از آتش دوزخ بودش روی رهائی

حکیم ابوالمجد مجدود ابن آدم سنائی غزنوی

مَن عَرَفَ نَفسَهُ فَقَد عَرَفَ رَبَّهُ

کسیکه خود را شناخت خدای خویش را شناخته است (رسول اکرم)

چو عمر از ده گذشت یا که از بیست نمی شاید دگر چون غافلان زیست
نشاط عمر باشد تا چهل سال چهل ساله فرو ریزد پر و بال
پس از پنجه نباشد تندرستی بصر کندی پذیرد پای سستی
چو شصت آمد نشست آمد پدیدار چو هفتاد آمد افتاد آلت از کار
به هشتاد و نود چون در رسیدی بسا سختی که از گیتی کشیدی
وز آنجا گر بصد منزل رسانی بود مرگی بصورت زندگانی
وگر صد سال مانی ور یکی روز بباید رفت زین کاخ دل افروز
پس آن بهتر که دل را شاد داری در آن شادی خدا را یاد داری

کتبه یزدانی

پروین اعتصامی

متوفی ۱۳۲۰

این چند بیت را شاعر در زمان حیات برای سنگ قبر خود سروده است

اینکه خاک سیهش بالین است
اختر چرخ ادب پروین است
گرچه جز تلخی از ایام ندید
هرچه خواهی سخنش شیرین است
صاحب آنهمه گفتار امروز
سائل فاتحه و یاسین است
دوستان به که ز وی یاد کنند
دل بی‌دوست دلی غمگین است
خاک در دیده بسی جانفرساست
سنگ بر سینه بسی سنگین است
بیند این بستر و عبرت گیرد
هرکه را چشم حقیقت‌بین است
هرکه باشی و ز هر جا برسی
آخرین منزل هستی این است
آدمی هرچه توانگر باشد
چون بدین نقطه رسد مسکین است
اندر آنجا که قضا حمله کند
چاره تسلیم و ادب تمکین است
زادن و کشتن و پنهان کردن
دهر را رسم و ره دیرین است

خرم آنکس که در این محنت گاه
خاطری را سبب تسکین است

نکته‌ای چند

هرکه با پاکدلان، صبح و مسائی دارد
دلش از پرتو اسرار، صفائی دارد
زهد با نیت پاک است، نه با جامهٔ پاک
ای بس آلوده که پاکیزه ردائی دارد
شمع خندید بهر بزم از آن معنی سوخت
خندهٔ بیچاره ندانست که جائی دارد
سوی بتخانه مرو، پند برهمن مشنو
بت پرستی مکن، این ملک خدائی دارد
هیزم سوخته، شمع ره و منزل نشود
باید افروخت چراغی که ضیائی دارد
گرگ نزدیک چراگاه و شبان خفته بخواب
بره دور از رمه و عزم چرائی دارد
مور هرگز بدر قصر سلیمان نرود
تا که در لانهٔ خود برگ و نوائی دارد
گهر وقت، بدین خیرگی از دست مده
آخر این دُر گرانمایه بهائی دارد
فرخ آن شاخک نورسته که در باغ وجود
وقت رستن هوس نشو و نمائی دارد

صرف باطل نکند عمر گرامی «پروین»
آنکه چون پیر خرد راهنمائی دارد

مزرع سبز فلک دیدم و داس مه نو		یادم از کشته خویش آمد و هنگام درو

گفتم ای بخت بخفتیدی و خورشید دمید		گفت با این همه از سابقه نومید مشو

گر روی پاک و مجرد چو مسیحا بفلک		از چراغ تو بخورشید رسد صد پرتو

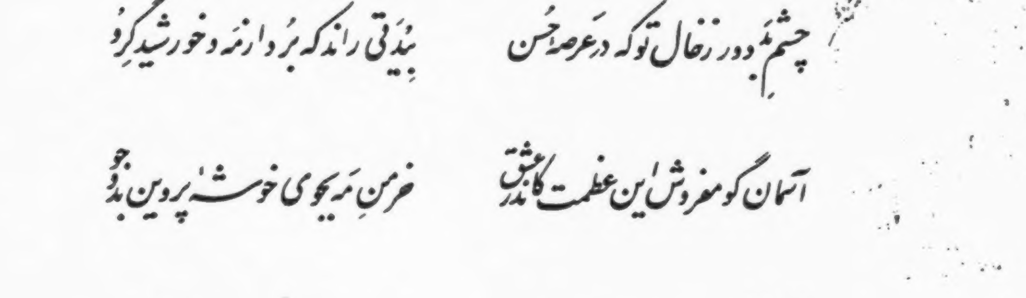
تکیه بر اختر شب دزد مکن کاین عیار		تاج کاووس ببرد و کمر کیخسرو

گوشوار زر و لعل ار چه گران دارد گوش		دور خوبی گذرانست نصیحت بشنو

چشم بد دور ز خال تو که در عرصه حسن		بیدقی راند که برد از مه و خورشید گرو

آسمان گو مفروش این عظمت کاندر عشق		خرمن مه بجوی خوشه پروین بدو جو

آتش زهد و ریا خرمن دین خواهد سوخت		حافظ این خرقه پشمینه بینداز و برو



بند اول از:

ترجیع بند هاتف اصفهانی

ای فدای تو هم دل و هم جان
وی نثار رهت هم این و هم آن

دوش از شور عشق و جذبهٔ شوق
هر طرف می‌شتافتم حیران

چنگ و عود و دف و نی و بربط
شمع و نقل و گل و مل و ریحان

دل فدای تو چون تویی دلبر
جان نثار تو چون تویی جانان

آخر کار شوق دیدارم
سوی دیر مغان کشید عنان

ساقی ماهروی مشکین موی
مطرب بذله گوی خوش الحان

دل رهاندن ز دست تو مشکل
جان فشاندن بپای تو آسان

چشم بد دور خلوتی دیدم
روشن از نور حق نه از نیران

مغ و مغ زاده موبد و دستور
خدمتش را تمام بسته میان

راه وصل تو راه پر آسیب
درد عشق تو درد بی درمان

هر طرف دیدم آتشی کان شب
دید در طور موسی عمران

من شرمنده از مسلمانی
شدم آنجا بگوشه‌ای پنهان

بندگانیم جان و دل بر کف
چشم بر حکم و گوش بر فرمان

پیری آنجا به آتش افروزی
به ادب گرد پیر مغبچگان

پیر پرسید کیست این گفتند
عاشقی بی قرار و سرگردان

گر سر صلح داری اینک دل
ور سر جنگ داری اینک جان

همه سیمین عذار و گل رخسار
همه شیرین زبان و تنگ دهان

گفت جامی دهیدش از می ناب
گرچه ناخوانده باشد این مهمان

ساقی آتش‌پرست و آتش‌دست
ریخت در ساغر آتش سوزان

چون کشیدم نه عقل ماند و نه هوش
سوخت هم کفر از آن و هم ایمان

مست افتادم و در آن مستی
به زبانی که شرح آن نتوان

این سخن می‌شنیدم از اعضا
همه حتّیَ الوَرید و الشِّریان

که یکی هست و هیچ نیست جز او
وحدَهُ لا اِلهَ اِلّا هُو

بند دوّم

از تو ای دوست نگسلم پیوند
ور به تیغم برند بند از بند

الحق ارزان بود ز ما صد جان
وز دهان تو نیم شکرخند

ای پدر پند کم ده از عشقم
که نخواهد شد اهل این فرزند

پند آنان دهند خلق ای کاش
که ز عشق تو می‌دهندم پند

من ره کوی عافیت دانم
چه کنم کاوفتاده‌ام به کمند

در کلیسا به دلبری ترسا
گفتم ای دل به دام تو در بند

ای که دارد به تار زنّارت
هر سر موی من جدا پیوند

ره به وحدت نیافتن تا کی
ننگ تثلیث بر یکی تا چند

نام حق یگانه چون شاید
که اب و ابن و روح قدس نهند

لب شیرین گشود و با من گفت
وز شکرخند ریخت از لب قند

که گر از سرّ وحدت آگاهی
تهمت کافری بما مپسند

در سه آیینه شاهد ازلی
پرتو از روی تابناک افکند

سه نگردد بریشم ار او را
پرنیان خوانی و حریر و پرند

ما در این گفتگو که از یک سو
شد ز ناقوس این ترانه بلند

که یکی هست و هیچ نیست جز او
وحده لا اله الا هو

بند سوم

دوش رفتم بکوی باده فروش
ز آتش عشق دل بجوش و خروش

پیر در صدر و میکشان گردش
پاره‌ای مست و پاره‌ای مدهوش

سخن این بآن هنیئاً لک
پاسخ آن بدین که بادت نوش

مجلسی نغز دیدم و روشن
میر آن بزم پیر باده فروش

سینه بی کینه و درون صافی
دل پر از گفتگو و لب خاموش

گوش بر چنگ و چشم بر ساغر
آرزوی دو کون در آغوش

چاکران ایستاده صف در صف
باده خواران نشسته دوش بدوش

همه را از عنایت ازلی
چشم حق بین و گوش راز نیوش

بادب پیش رفتم و گفتم
ای ترا دل قرارگاه سروش

عاشقم دردمند و حاجتمند
درد من بنگر و بدرمان کوش

پیر خندان بطنز با من گفت
ای ترا پیر عقل حلقه بگوش

شب و علی

علی آن شیر خدا شاه عرب — الفتی داشته با این دل شب
شب ز اسرار علی آگاه است — دل شب محرم سرّالله است
شب شنفته است مناجات علی — جوشش چشمهٔ عشق ازلی
شاه را دیده به نوشینی خواب — روی بر سینهٔ دیوار خراب
قلعه‌بانی که به قصر افلاک — سر دهد نالهٔ زندانی خاک
اشکباری که چو شمع بیزار — بفشاند زر و میگرید زار
دردمندی که چو لب بگشاید — در و دیوار به زنهار آید
کلماتی چو در آویزهٔ گوش — مسجد کوفه هنوزش مدهوش
فجر تا سینهٔ آفاق شکافت — چشم بیدار علی خفته نیافت
روزه‌داری که به مهر اسحار — بشکند نان جوین افطار
ناشناسی که به تاریکی شب — میبرد شام یتیمان عرب
پادشاهی که به شب برقع‌پوش — میکشد بار گدایان بر دوش
تا نشد پردگی آن سرّ جلی — نشد افشا که علی بود علی
شاهبازی که به بال و پر راز — میکند تا ابدیت پرواز
شهسواری که به برق شمشیر — در دل شب بشکافد دل شیر
ماه محراب عبودیت حق — سر محراب عبادت مشتق
میبرد لب خم و کاسهٔ شیر — میکند چشم اشارت با اسیر
چه اسیری که همان قاتل اوست — تو خدایی مگر ای دشمن دوست؟
در جهانی همه شور و همه شر — ها علیٌّ بشرٌ کیف بشر
شهریاران مست ولای تو علی — جان عالم به فدای تو علی

— شهریار —

هو العزیز

علی [illegible] آینه [illegible] جمیل عزّ و جلّ
[illegible] بود و جمال [illegible] ازل

من از مفصل این نکته مجملی گفتم
تو خود حدیث مفصل بخوان از این مجمل

[illegible]

علیٌّ خیرُ البشر مَن أبی فقد کفر

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مولانا جلال الدین محمد مولوی

بنمای رخ که باغ و گلستانم آرزوست بگشای لب که قند فراوانم آرزوست
ای آفتاب حسن برون آ دمی ز ابر کان چهره مشعشع تابانم آرزوست
بشنیدم از هوای تو آواز طبل باز باز آمدم که ساعد سلطانم آرزوست
گفتی ز ناز بیش مرنجان مرا برو آن گفتنت که بیش مرنجانم آرزوست
در دست هر که هست ز خوبی قراضه‌هاست آن معدن ملاحت و آن کانم آرزوست
این نان و آب چرخ چو سیلست بی‌وفا من ماهیم نهنگم و عمانم آرزوست
یعقوب وار وا اسفاها همی زنم دیدار خوب یوسف کنعانم آرزوست
باالله که شهر بی تو مرا حبس میشود آوارگی کوه و بیابانم آرزوست
زین همرهان سست عناصر دلم گرفت شیر خدا و رستم دستانم آرزوست
جانم ملول گشت ز فرعون و ظلم او آن نور روی موسی عمرانم آرزوست
زین خلق پر شکایت گریان شدم ملول آن های هوی و نعره مستانم آرزوست
گویاترم ز بلبل اما ز رشک عام مهرست بر دهانم و افغانم آرزوست
هر چند مفلسم نپذیرم عقیق خرد کان عقیق نادر ارزانم آرزوست
گفتند یافت می‌نشود جسته‌ایم ما گفت آنک یافت می‌نشود آنم آرزوست
پنهان ز دیده‌ها و همه دیده‌ها ازوست آن آشکار صنعت پنهانم آرزوست
خود کار من گذشت ز هر آرزو و آز از کان و از مکان پی ارکانم آرزوست
گوشم شنید قصه ایمان و مست گشت کو قسم چشم صورت ایمانم آرزوست
یک دست جام باده و یک دست جعد یار رقصی چنین میانه میدانم آرزوست
میگوید آن رباب که مردم ز انتظار دست و کنار و زخمه عثمانم آرزوست
من هم رباب عشقم و عشقم ربابی است وان لطفهای زخمه رحمانم آرزوست
باقی این غزل را ای مطرب ظریف زین سان همی شمار که زین سانم آرزوست

بنمای شمس مفخر تبریز رو ز شرق
من هدهدم حضور سلیمانم آرزوست

دی شیخ با چراغ همی گشت گرد شهر
کز دیو و دد ملولم و انسانم آرزوست

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APPENDIX

ACTFL PROVISIONAL PROFICIENCY GUIDELINES

APPENDIX
ACTFL Provisional Proficiency Guidelines

Provisional Generic Descriptions—Speaking

Novice–Low	Unable to function in the spoken language. Oral production is limited to occasional isolated words. Essentially no communicative ability.
Novice—Mid	Able to operate only in a very limited capacity within very predictable areas of need. Vocabulary limited to that necessary to express simple elementary needs and basic courtesy formulae. Syntax is fragmented, inflections and word endings frequently omitted, confused or distorted, and the majority of utterances consist of isolated words or short formulae. Utterances rarely consist of more than two or three words and are marked by frequent long pauses and repetition of an interlocutor's words. Pronunciation is frequently unintelligible and is strongly influenced by first language. Can be understood only with difficulty, even by persons such as teachers who are used to speaking with non-native speakers or in interactions where the context strongly supports the utterance.
Novice—High	Able to satisfy immediate needs using learned utterances. Can ask questions or make statements with reasonable accuracy only where this involves short memorized utterances or formulae. There is no real autonomy of expression, although there may be some emerging signs of spontaneity and flexibility. There is a slight increase in utterance length but frequent long pauses and repetition of interlocutor's words still occur. Most utterances are telegraphic and word endings are often omitted, confused or distorted. Vocabulary is limited to areas of immediate survival needs. Can differentiate most phonemes when produced in isolation but when they are combined in words or groups of words, errors are frequent and, even with repetition, may severely inhibit communica-

	tion even with persons used to dealing with such learners. Little development in stress and intonation is evident.
Intermediate—Low	Able to satisfy basic survival needs and minimum courtesy requirements. In areas of immediate need or on very familiar topics, can ask and answer simple questions, initiate and respond to simple statements, and maintain very simple face-to-face conversations. When asked to do so, is able to formulate some questions with limited constructions and much inaccuracy. Almost every utterance contains fractured syntax and other grammatical errors. Vocabulary inadequate to express anything but the most elementary needs. Strong interference from native language occurs in articulation, stress and intonation. Misunderstandings frequently arise from limited vocabulary and grammar and erroneous phonology but, with repetition, can generally be understood by native speakers in regular contact with foreigners attempting to speak their language. Little precision in information conveyed owing to tentative state of grammatical development and little or no use of modifiers.
Intermediate—Mid	Able to satisfy some survival needs and some limited social demands. Is able to formulate some questions when asked to do so. Vocabulary permits discussion of topics beyond basic survival needs such as personal history and leisure time activities. Some evidence of grammatical accuracy in basic constructions, for example, subject-verb agreement, noun-adjective agreement, some notion of inflection.
Intermediate—High	Able to satisfy most survival needs and limited social demands. Shows some spontaneity in language production but fluency is very uneven. Can initiate and sustain a general conversation but has little understanding of the social conventions of conversation. Developing flexibility in a range of circumstances beyond immediate survival needs. Limited vocabulary range necessitates much hesitation and circumlocution. The commoner tense forms occur but errors are frequent in formation and selection. Can use most question forms. While some word order is established, errors still occur in more complex patterns. Cannot sustain coherent structures in longer utterances or unfamiliar situations. Ability to describe

	and give precise information is limited. Aware of basic cohesive features such as pronouns and verb inflections, but many are unreliable, especially if less immediate in reference. Extended discourse is largely a series of short, discrete utterances. Articulation is comprehensible to native speakers used to dealing with foreigners, and can combine most phonemes with reasonable comprehensibility, but still has difficulty in producing certain sounds in certain positions, or in certain combinations, and speech will usually be labored. Still has to repeat utterances frequently to be understood by the general public. Able to produce some narration in either past or future.
Advanced	Able to satisfy routine social demands and limited work requirements. Can handle with confidence but not with facility most social situations including introductions and casual conversations about current events, as well as work, family, and autobiographical information; can handle limited work requirements, needing help in handling any complications or difficulties. Has a speaking vocabulary sufficient to respond simply with some circumlocutions; accent, though often quite faulty, is intelligible; can usually handle elementary constructions quite accurately but does not have thorough or confident control of the grammar.
Advanced Plus	Able to satisfy most work requirements and show some ability to communicate on concrete topics relating to particular interests and special fields of competence. Generally strong in either grammar or vocabulary, but not in both. Weaknesses or unevenness in one of the foregoing or in pronunciation result in occasional miscommunication. Areas of weakness range from simple constructions such as plurals, articles, prepositions, and negatives to more complex structures such as tense usage, passive constructions, word order, and relative clauses. Normally controls general vocabulary with some groping for everyday vocabulary still evident. Often shows remarkable fluency and ease of speech, but under tension or pressure language may break down.
Superior	Able to speak the language with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal conversations on practical, social,

and professional topics. Can discuss particular interests and special fields of competence with reasonable ease. Vocabulary is broad enough that speaker rarely has to grope for a word; accent may be obviously foreign, control of grammar good; errors virtually never interfere with understanding and rarely disturb the native speaker.

Provisional Generic Descriptions—Listening

Novice—Low	No practical understanding of the spoken language. Understanding limited to occasional isolated words, such as cognates, borrowed words, and high frequency social conventions. Essentially no ability to comprehend even short utterances.
Novice—Mid	Sufficient comprehension to understand some memorized words within predictable areas of need. Vocabulary for comprehension limited to simple elementary needs and basic courtesy formulae. Utterances understood rarely exceed more than two or three words at a time and ability to understand is characterized by long pauses for assimilation and by repeated requests on the listener's part for repetition, and/or a slower rate of speech. Confuses words that sound similar.
Novice—High	Sufficient comprehension to understand a number of memorized utterances in areas of immediate need. Comprehends slightly longer utterances in situations where the context aids understanding, such as at the table, in a restaurant/store, in a train/bus. Phrases recognized have for the most part been memorized. Comprehends vocabulary common to daily needs. Comprehends simple questions/statements about family members, age, address, weather, time, daily activities and interests. Misunderstandings arise from failure to perceive critical sounds or endings. Understands even standard speech with difficulty but gets some main ideas. Often requires repetition and/or a slowed rate of speed for comprehension, even when listening to persons such as teachers who are used to speaking with non-natives.
Intermediate—Low	Sufficient comprehension to understand utterances about basic survival needs, minimum courtesy and travel requirements. In areas of immediate need or on very famil-

	iar topics, can understand non-memorized material, such as simple questions and answers, statements, and face-to-face conversations in the standard language. Comprehension areas include basic needs: meals, lodging, transportation, time, simple instructions (e.g., route directions) and routine commands (e.g., from customs officials, police). Understands main ideas. Misunderstandings frequently arise from lack of vocabulary or faulty processing of syntactic information often caused by strong interference from the native language or by the imperfect and partial acquisition of the target grammar.
Intermediate—Mid	Sufficient comprehension to understand simple conversations about some survival needs and some limited social conventions. Vocabulary permits understanding of topics beyond basic survival needs such as personal history and leisure time activities. Evidence of understanding basic constructions, for example, subject-verb agreement, noun-adjective agreement; evidence that some inflection is understood.
Intermediate—High	Sufficient comprehension to understand short conversations about most survival needs and limited social conventions. Increasingly able to understand topics beyond immediate survival needs. Shows spontaneity in understanding, but speed and consistency of understanding uneven. Limited vocabulary range necessitates repetition for understanding. Understands commoner tense forms and some word order patterns, including most question forms, but miscommunication still occurs with more complex patterns. Can get the gist of conversations, but cannot sustain comprehension in longer utterances or in unfamiliar situations. Understanding of descriptions and detailed information is limited. Aware of basic cohesive features such as pronouns and verb inflections, but many are unreliably understood, especially if other material intervenes. Understanding is largely limited to a series of short, discrete utterances. Still has to ask for utterances to be repeated. Some ability to understand the facts.
Advanced	Sufficient comprehension to understand conversations about routine social conventions and limited school or work requirements. Able to understand face-to-face

	speech in the standard language, delivered at a normal rate with some repetition and rewording, by a native speaker not used to dealing with foreigners. Understands everyday topics, common personal and family news, well-known current events, and routine matters involving school or work; descriptions and narration about current, past and future events; and essential points of discussion or speech at an elementary level on topics in special fields of interest.
Advanced Plus	Sufficient comprehension to understand most routine social conventions, conversations on school or work requirements, and discussions on concrete topics related to particular interests and special fields of competence. Often shows remarkable ability and ease of understanding, but comprehension may break down under tension or pressure, including unfavorable listening conditions. Candidate may display weakness or deficiency due to inadequate vocabulary base or less than secure knowledge of grammar and syntax. Normally understands general vocabulary with some hesitant understanding of everyday vocabulary still evident. Can sometimes detect emotional overtones. Some ability to understand between the lines, i.e., to make inferences.
Superior	Sufficient comprehension to understand the essentials of all speech in standard dialects, including technical discussions within a special field. Has sufficient understanding of face-to-face speech, delivered with normal clarity and speed in standard language, on general topics and areas of special interest; understands hypothesizing and supported opinions. Has broad enough vocabulary that rarely has to ask for paraphrasing or explanation. Can follow accurately the essentials of conversations between educated native speakers, reasonably clear telephone calls, radio broadcasts, standard news items, oral reports, some oral technical reports, and public addresses on non-technical subjects. May not understand native speakers if they speak very quickly or use some slang or unfamiliar dialect. Can often detect emotional overtones. Can understand "between the lines" (i.e., make inferences).

Provisional Generic Descriptions—Reading

Novice—Low	No functional ability in reading the foreign language.
Novice—Mid	Sufficient understanding of the written language to interpret highly contextualized words or cognates within predictable areas. Vocabulary for comprehension limited to simple elementary needs such as names, addresses, dates, street signs, building names, short informative signs (e.g., no smoking, entrance/exit) and formulaic vocabulary requesting same. Material understood rarely exceeds a single phrase and comprehension requires successive rereading and checking.
Novice—High	Sufficient comprehension of the written language to interpret set expressions in areas of immediate need. Can recognize all the letters in the printed version of an alphabetic system and high-frequency elements of a syllabary or a character system. Where vocabulary has been mastered can read for instruction and directional purposes standardized messages, phrases or expressions such as some items on menus, schedules, timetables, maps and signs indicating hours of operation, social codes, and traffic regulations. This material is read only for essential information. Detail is overlooked or misunderstood.
Intermediate—Low	Sufficient comprehension to understand in printed form the simplest connected material, either authentic or specially prepared, dealing with basic survival and social needs. Able to understand both mastered material and recombinations of the mastered elements that achieve meanings at the same level. Understands main ideas in material whose structures and syntax parallel the native language. Can read messages, greetings, statements of social amenities or other simple language containing only the highest frequency grammatical patterns and vocabulary items including cognates (if appropriate). Misunderstandings arise when syntax diverges from that of the native language or when grammatical cues are overlooked.
Intermediate—Mid	Sufficient comprehension to understand in printed form simple discourse for informative or social purposes. In response to perceived needs can read for information

	material such as announcements of public events, popular advertising, notes containing biographical information or narration of events, and straightforward newspaper headlines and story titles. Can guess at unfamiliar vocabulary if highly contextualized. Relies primarily on adverbs as time indicators. Has some difficulty with the cohesive factors in discourse, such as matching pronouns with referents. May have to read material several times before understanding.
Intermediate—High	Sufficient comprehension to understand a simple paragraph for personal communication, information or recreational purposes. Can read with understanding social notes, letters and invitations; can locate and derive main ideas of the introductory/summary paragraphs from high interest or familiar news or other informational sources; can read for pleasure specially prepared, or some uncomplicated authentic prose, such as fictional narratives or cultural information. Shows spontaneity in reading by ability to guess at meaning from context. Understands common time indicators and can interpret some cohesive factors such as objective pronouns and simple clause connectors. Begins to relate sentences in the discourse to advance meaning, but cannot sustain understanding of longer discourse on unfamiliar topics. Misinterpretation still occurs with more complex patterns.
Advanced	Sufficient comprehension to read simple authentic printed material or edited textual material within a familiar context. Can read uncomplicated but authentic prose on familiar subjects containing description and narration such as news items describing frequently occurring events, simple biographic information, social notices, and standard business letters. Can read edited texts such as prose fiction and contemporary culture. The prose is predominantly in familiar sentence patterns. Can follow essential points of written discussion at level of main ideas and some supporting ones with topics in a field of interest or where background exists. Some misunderstandings. Able to read the facts but cannot draw inferences.
Advanced Plus	Sufficient comprehension to understand most factual information in non-technical prose as well as some discus-

	sions on concrete topics related to special interests. Able to read for information and description, to follow sequence of events, and to react to that information. Is able to separate main ideas from lesser ones, and uses that division to advance understanding. Can locate and interpret main ideas and details in material written for the general public. Will begin to guess sensibly at new words by using linguistic context and prior knowledge. May react personally to material but does not yet detect subjective attitudes, values, or judgments in the writing.
Superior	Able to read standard newspaper items addressed to the general reader, routine correspondence reports and technical material in a field of interest at a normal rate of speed (at least 200 wpm). Readers can gain new knowledge from material on unfamiliar topics in areas of a general nature. Can interpret hypotheses, supported opinions and conjectures. Can also read short stories, novels, and other recreational literature accessible to the general public. Reading ability is not subject-matter dependent. Has broad enough general vocabulary that successful guessing resolves problems with complex structures and low-frequency idioms. Misreading is rare. Almost always produces correct interpretation. Able to read between the lines. May be unable to appreciate nuance of stylistics.

Provisional Generic Descriptions—Writing

Novice—Low	No functional ability in writing the foreign language.
Novice—Mid	No practical communicative writing skills. Able to copy isolated words or short phrases. Able to transcribe previously studied words or phrases.
Novice—High	Able to write simple fixed expressions and limited memorized material. Can supply information when requested on forms such as hotel registrations and travel documents. Can write names, numbers, dates, one's own nationality, addresses, and other simple biographic information, as well as learned vocabulary, short phrases, and simple lists. Can write all the symbols in an alphabetic or syllabic system or 50 of the most common charac-

	ters. Can write simple memorized material with frequent misspellings and inaccuracies.
Intermediate—Low	Has sufficient control of the writing system to meet limited practical needs. Can write short messages, such as simple questions or notes, postcards, phone messages, and the like within the scope of limited language experience. Can take simple notes on material dealing with very familiar topics although memory span is extremely limited. Can create statements or questions within the scope of limited language experience. Material produced consists of recombinations of learned vocabulary and structures into simple sentences. Vocabulary is inadequate to express anything but elementary needs. Writing tends to be a loosely organized collection of sentence fragments on a very familiar topic. Makes continual errors in spelling, grammar, and punctuation, but writing can be read and understood by a native speaker used to dealing with foreigners. Able to produce appropriately some fundamental sociolinguistic distinctions in formal and familiar style, such as appropriate subject pronouns, titles of address and basic social formulae.
Intermediate—Mid	Sufficient control of writing system to meet some survival needs and some limited social demands. Able to compose short paragraphs or take simple notes on very familiar topics grounded in personal experience. Can discuss likes and dislikes, daily routine, everyday events, and the like. Can express past time, using content words and time expressions, or with sporadically accurate verbs. Evidence of good control of basic constructions and inflections such as subject-verb agreement, noun-adjective agreement, and straightforward syntactic constructions in present or future time, though errors occasionally occur. May make frequent errors, however, when venturing beyond current level of linguistic competence. When resorting to a dictionary, often is unable to identify appropriate vocabulary, or uses dictionary entry in uninflected form.
Intermediate—High	Sufficient control of writing system to meet most survival needs and limited social demands. Can take notes in some detail on familiar topics, and respond to personal questions using elementary vocabulary and common

	structures. Can write simple letters, brief synopses and paraphrases, summaries of biographical data and work experience, and short compositions on familiar topics. Can create sentences and short paragraphs relating to most survival needs (food, lodging, transportation, immediate surroundings and situations) and limited social demands. Can relate personal history, discuss topics such as a daily life, preferences, and other familiar material. Can express fairly accurately present and future time. Can produce some past verb forms, but not always accurately or with correct usage. Shows good control of elementary vocabulary and some control of basic syntactic patterns but major errors still occur when expressing more complex thoughts. Dictionary usage may still yield incorrect vocabulary of forms, although can use a dictionary to advantage to express simple ideas. Generally cannot use basic cohesive elements of discourse to advantage such as relative constructions, subject pronouns, connectors, etc. Writing, though faulty, is comprehensible to native speakers used to dealing with foreigners.
Advanced	Able to write routine social correspondence and simple discourse of at least several paragraphs on familiar topics. Can write simple social correspondence, take notes, and write cohesive summaries, resumes, and short narratives and descriptions on factual topics. Able to write about everyday topics using both description and narration. Has sufficient writing vocabulary to express himself/herself simply with some circumlocution. Can write about a very limited number of current events or daily situations and express personal preferences and observations in some detail, using basic structures. Still makes common errors in spelling and punctuation, but shows some control of the most common formats and punctuation conventions. Good control of the morphology of the language (in inflected languages) and of the most frequently used syntactic structures. Elementary constructions are usually handled quite accurately, and writing is understandable to a native speaker not used to reading the writing of foreigners. Uses a limited number of cohesive devices such as pronouns and repeated words with good accuracy. Able to join sentences in limited discourse, but has difficulty and makes frequent errors in

	producing complex sentences. Paragraphs are reasonably unified and coherent.
Advanced Plus	Shows ability to write about most common topics with some precision and in some detail. Can write fairly detailed resumes and summaries and take quite accurate notes. Can write most social and informal business correspondence. Can describe and narrate personal experiences and explain simply points of view in prose discourse. Can write about concrete topics relating to particular interests and special fields of competence. Normally controls general vocabulary with some circumlocution. Often shows remarkable fluency and ease of expression, but under time constraints and pressure language may be inaccurate and/or incomprehensible. Generally strong in either grammar or vocabulary, but not in both. Weaknesses and unevenness in one of the foregoing or in spelling result in occasional miscommunication. Areas of weakness range from simple constructions such as plurals, articles, prepositions, and negatives to more complex structures such as tense usage, passive constructions, word order, and relative clauses. Some misuse of vocabulary still evident. Shows a limited ability to use circumlocution. Uses dictionary to advantage to supply unknown words. Writing is understandable to native speakers not used to reading material written by non-natives, though the style is still obviously foreign.
Superior	Able to use the written language effectively in most formal and informal exchanges on practical, social, and professional topics. Can write most types of correspondence, such as memos and social and business letters, short research papers and statements of position in areas of special interest or in special fields. Can express hypotheses, conjectures, and present arguments or points of view accurately and effectively. Can write about areas of special interest and handle topics in special fields, in addition to most common topics. Good control of a full range of structures, spelling, and a wide general vocabulary allow the writer to convey his/her message accurately, though style may be foreign. Can use complex and compound sentence structures to express ideas clearly and coherently. Uses dictionary with a high degree of accuracy to supply specialized vocabulary. Errors, though sometimes made when using more complex structures, are occasional, and rarely disturb the native speaker. Sporadic errors when using basic structures. Although sensitive to differences in formal and informal style, still cannot tailor writing precisely and accurately to a variety of audiences or styles.